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on 24 February, 2020

1.—ANNUAL PROGRESS REPORT
OF THE
ARCHÆOLOGICAL SURVEY,
PANJAB AND UNITED PROVINCES
FOR THE
Year ending 31st March 1904.

In accordance with the instructions for the preparation of the annual reports submitted by Archæological Officers, laid down in Resolution No. 26-28-2 of the Government of India, Department of Revenue and Agriculture, dated Simla, the 7th July 1903, the present report will consist of two parts, the first dealing with departmental matters only, the second containing an account of the results of archæological research in the Circle under my control.

2. By Notification No. 2170-34-9, dated Simla, the 25th June 1903, of the Government of India, Department of Revenue and Agriculture, effect was given to the amalgamation of the Archæological Circles of the Panjáb and the United Provinces. In connection herewith it was decided that the newly appointed Archæological Officer, Mr. E. B. S. Shepherd, should take charge of the Muhammadan buildings in the amalgamated Circle, while my own work, henceforth, should be limited to the Buddhist and Hindú antiquities. This measure, which at the same time widened the field of research and restricted the subject of investigation, promised to lead to better results than could be expected under the previous arrangement. But the lamented death of Mr. Shepherd, only five months after his appointment, left a vacancy which only recently has been filled again. Whereas by this new arrangement the area under my supervision was considerably extended, a later order has reduced it by the North West Frontier Province and Balúchistán, which, henceforth, will be in charge of Dr. M. A. Stein, who was appointed Inspector-General of Education and Archaeological Surveyor of that Province with effect from the 2nd January 1904 (Government of India, Foreign Department, Notification No. 541 F. A., dated the 5th February 1904).

3. My work being no longer connected with Muhammadan monuments, my Assistant Maulawí Núr Bakhsh, M. A., was transferred to the late Mr. Shepherd's Office and his place was taken by Pandit Híránanda Sástrí, M. A., Sanskrit Reader of the Panjáb University, whose transfer had been arranged with the Educational Department. It is hoped that my new Assistant will discharge his duties as satisfactorily as his predecessor. As my second draftsman was almost entirely occupied by photographic work and, therefore, but little progress could be made with the drawings now in hand, I applied to Government for the employment of a photographer on a pay not exceeding Rs. 50 per mensem. This was sanctioned in letter No. 697-12-2, dated the 24th February, from the Under Secretary to Government of India, Revenue and Agriculture Department, to the Secretary to Government, Punjab, Public Works Department. My second draftsman having been appointed to the new post, a temporary draftsman was at once taken on in his place on a pay of Rs. 35. In October my office was removed to a more spacious building on the Lower Mall, the Government having sanctioned an increase of office rent from Rs. 25 to Rs. 50. This change will undoubtedly prove beneficial to the work, especially during the hot season.

4. During the first month of the official year I was engaged in excavations at Chársada (Pesháwar District, North-West Frontier Province), a full account of which will appear in the annual report to be edited by the Director-General of Archæology. I left Chársada on the last day of April and after a few days' stay at Pesháwar returned to headquarters on the 4th of May. The objects discovered in the course of the work were left in charge of the Secretary of the Municipal Committee, Pesháwar. They are destined for the Museum which will be built in that city in connection with a Memorial Darbár Hall. The same is the case with a collection of fifty-one Græco-Buddhist sculptures, which were obtained from a native dealer in curiosities at Pesháwar.

5. At the request of the Director General of Archæology I went to Simla on the 14th May in order to meet Mr. Shepherd to whom I made over charge of all drawings and papers relating to Muhammadan buildings in the Panjáb. In my letter No. 169, dated the 22nd June 1903, to the Chief Engineer I requested that any cases concerning such buildings might in future be referred to that Officer. I returned to headquarters on the 26th and stayed there a few days to arrange for a summer tour in the hills according to the programme proposed in my previous Progress Report.

6. On the 1st of June I reached Chambá, where a month was spent in continuing the epigraphical work of the previous summer. The result was that a considerable number of copper-plate inscriptions were recovered, from all of which ink-impressions were taken and transcripts prepared. A full list of these and other inscriptions copied in the course of this year is attached to my report. Notwithstanding the endeavours of Miyán Bhuri Singh, C.I.E., Prime Minister of Chambá State, no fresh copper-plates of the pre-Muhammadan period were discovered. The later plates, however, are likewise valuable as historical records, and possess, moreover, a special interest on account of their being partly composed in the vernacular. At the request of Mr. H. A. Rose, I. C. S., Superintendent, Revision of Imperial Gazetteer, Panjáb, I compiled a glossary of the vernacular terms occurring in these plates for the Chambá Gazetteer now under preparation. A note on the antiquarian remains found in the State is also intended to be inserted in the same publication. Besides copper-plates, a well-preserved Sárada inscription on stone was found in the village Saráhan in the Sáo valley, eight miles from Chambá city. For particulars see my note in the second part of this report.

7. With reference to a letter received from the Political Resident in Kashmir on my arrival at Chambá, I proposed to the Local Government that, instead of visiting the Kullú valley, I should be allowed to proceed to Kashmir, in order to inspect the ancient temples and report on the measures required for their preservation. This having been approved, I started for Kashmir by way of Bhadraváh and Kishtavár. In both these places I had the opportunity of collecting a few inscriptions, and was able to gather a few facts regarding the legends and history of these. Some notes relating to Bhadraváh will be found in the second part of my report. Owing to the heavy rains I did not reach Islámábád until the end of July. In the month of August I visited all the ancient Kashmir temples with the exception of a few of minor importance. A report on their preservation was submitted to the Political Resident after the completion of my tour—see No. 6, page 24. At the same time I drew up a list of ancient monuments in Kashmir which together with a similar list for Chambá State, will be found attached to my report—see No. 8, page 35. Dr. M. A. Stein has been good enough to go through the list of Kashmir monuments with which he is so well acquainted, while I am indebted to the Rev. Dr. Hutchison for much information regarding the Chambá antiquities. In accordance with the previously accepted scheme, no description of the monuments is given in those lists, but reference is made to such works wherein they have

been described or reproduced. Notes by travellers on these buildings have as much as possible been also referred to.

8. On the 1st of September I returned to Lahore. Here I met Mr. Shepherd with whom I inspected those buildings regarding the preservation or restoration of which questions had been raised. In accordance with the instructions received from the Director-General of Archæology I left for Simla on the 7th of the same month in order to complete my contributions to the annual report of the Archæological Survey, to be edited by that officer. This task occupied me till the 16th October when I returned to headquarters. The Government of India having granted my request for three months' privilege leave, with effect from the 29th October, I made over charge on the afternoon of the preceding day to my Assistant, Pandit Híránanda, who had joined my office on the 2nd of that month.

9. The Pandit, who had been placed in charge of my current duties during my absence on leave, was chiefly engaged while at headquarters in studying Indian architecture and epigraphy. On the 19th December the Director-General of Archæology deputed him to Gwalior to obtain impressions of inscriptions in the State Museum and to Rájpur (Bijnaur District, United Provinces) to examine an ancient site which of late years had yielded bronze implements. He returned to headquarters on the 7th January. From the 22nd to the 28th of the same month he visited the villages Brahmávar or Bithúr (Cawnpur District) and Pariar (Unao District) in the United Provinces in order to search for bronze implements and take photographs of ancient sites as desired by the Director-General of Archæology.

10. On my return from leave I proceeded direct to Allahabad as approved in letter No. 115E., dated the 20th January 1904, and resumed charge of my duties on the 1st of February. After having reported myself to the Government of the United Provinces and paid a visit to the Lucknow Museum, I inspected the Chandela temples at Mahobá (Hamírpur District) and the Fort of Kálinjar (Banda District), questions with regard to these buildings having been referred to me before my going on leave. The report submitted to the Government of the United Provinces will be found beneath—see No. 7, page 31. On the 13th February I returned to Lahore.

11. In the midst of my preparations for a tour to Chársada, where, as previously sanctioned, the last month of the year was to be spent on continuing last year's excavations, I was given to understand that it was deemed undesirable that I should supervise a work outside the area of my Circle, the North-West Frontier Province having since been placed under the Archæological control of Dr. Stein. I, therefore, proposed to the Local Government a change in my programme for the month of April, by which I should undertake a tour in the Kángará valley in order to complete the list of ancient monuments for that district. But, in view of the anticipated visit of the Director-General of Archæology to Lahore by the end of March, I resolved to postpone my departure. In the meanwhile the Pandit was sent ahead to start work in the Núrpur and Haripur Tahsils on the 21st of that month, my intention being to join him as soon as circumstances would allow. My own work during my recent stay at headquarters has been the preparation of the present report and other routine duties.

12. As regards my programme for the next official year, I beg to make the following proposals. The completion of the list of ancient monuments for the Kángará District will occupy the greater part of the summer months. Together with this work I intend specially to devote myself to the collection of inscriptions for which I wish to visit the Native States of Mandi and Suket also. In view of the great number of copper-plates found in Chambá, there is every reason to

assume that similar records are not wanting in Kángará and other Hill States. That up to the present not one has come to light may be explained from the superstitious fear with which such documents are hidden away by their owners. In Mandi I want particularly to copy an extensive inscription on stone found in the Trilokanátha temple which hitherto has remained unpublished. It will be advisable also to pay a renewed visit to Chambá, as Dr. J. Hutchison, whose great interest in archæological matters has proved of so much help on previous occasions, informs me of the existence of several more inscriptions on stone, some of which, judging from the information received, are decidedly ancient. It will, therefore, be as well to visit, successively, Kángará proper, Mandi, Suket, Kullú, Láhul Pángi and Lower Chambá. After my return to headquarters, presumably in the end of September, a month will be required to work out the results obtained in the course of my summer tour. The months November, December and January I intend to spend in the United Provinces, inspecting ancient monuments and visiting the sites connected with the early history of Buddhism. A more detailed programme will be submitted in due course. The last two months of the year 1904-05, with the consent of the Kashmír Darbár, I desire to devote to an investigation of the hill tract between Basauli and Jammú, especially the territory of the former Ballávar State, which from information gathered in the course of last summer's tour bids fair to be a promising field for antiquarian research.

J. Ph. VOGEL,

SUPERINTENDENT, ARCHÆOLOGICAL SURVEY,

Panjáb and United Provinces.

2. Statement of expenditure for 1903-04.

	Actual expense.			Budget grant.		
	Rs.	A.	P.	Rs.	A.	P.
<i>Salaries of Gazetted Staff.</i>						
Superintendent	4,225	12	11			
Exchange compensation allowance	264	11	4			
<i>Salaries of Establishment.</i>						
Pandit and Munshi	1,700	6	8			
Clerk	540	0	0			
Draftsmen	1,140	0	0			
Servants	261	0	0			
Total, Salaries	8,131	14	11	8,100	0	0
<i>Allowances.</i>						
Travelling allowance of Superintendent	1,431	14	0			
" " Establishment	828	15	6			
Total, Allowances	2,260	13	6	2,300	0	0
<i>Contingencies.</i>						
Postage	84	4	0			
Telegrams	37	3	0			
Purchase and repairs of office furniture	180	7	6			
Photography	317	8	2			
Rents, rates and taxes	424	10	7			
Miscellaneous and tour charges	561	0	3			
Total, Contingencies	1,605	1	6	1,680	0	0
Grand total	11,997	13	11	12,080	0	0

3.—Inscriptions copied

Locality.	Inscribed object.	Language and script.
NORTH-WEST FRONT		
1. Rájar (Hashtnagar)	Pedestal of Buddha-image (excavated.)	Prákrit Kharoshthí ...
2. Ditto ...	Pedestal of Bodhisattva-image (excavated.)	Ditto ...
3-5. Ditto ...	Earthen jars (excavated) ...	Ditto ...
*6. Naugráam (?) (Khu-dukhel).	Stone fragment, with Mr. P. T. G. Pipon, Assistant Commissioner, Mardán.	Prákrit-Kharoshthí (two lines of 7 and 3 characters, respectively).
7. Do. ...	Ditto ditto.	Prákrit-Kharoshthí (two lines each of 5 characters)
8. Do. ...	Stone fragment with Major C. B. Rawlinson, Deputy Commissioner, Peshawar.	Prákrit-Kharoshthí (two lines each of 3 characters.)
9. Do. ...	Stone slab presented to Lahore Museum by Major G. O. Roos-Keppel, C. I. E., Political Agent, Khyber.	Prákrit-Kharoshthí (one line of some twenty characters more than half of which are destroyed.)
CHAMBÁ		
10. Brahmaur ...	Copper-plate	Sanskrit-Sáradá ...
11. Sungal ...	Ditto	Ditto ...
12. Kulait (Trehṭá) ...	Ditto	Ditto ...
13. Chambá City ...	Ditto	Ditto ...
14. Tundu Mundu (Hul-Gudhyál parganá).	Ditto	Ditto ...
15. Guroli (Gudhyál parganá).	Ditto	Skr and bháshá Tánkarí ...
16. Sará (Sáho parganá)	Ditto	Ditto ...
17. Chambá City ...	Ditto	Ditto ...
18. Ditto ...	Ditto	Ditto ...
19. Ditto ...	Ditto	Ditto ...

* The find place of Nos. 6-9 is uncertain; they are said to be from

in 1903-1904.

Ruler's Name.	Date.	Remarks.
TIER PROVINCE.		
None	None	To be edited in the Annual Report of the Archæological Survey.
Ditto	Ditto	Ditto Ditto.
Ditto	Ditto	Ditto Ditto.
Ditto	Ditto	Ditto Ditto.
Ditto	Ditto	Ditto Ditto.
Ditto	Sam. 35 (A. D. 113?) ...	Ditto Ditto.
Ditto	None	Legend:— <i>arogadachhina</i> . Skr. <i>aroga dakshinā</i> "health-bestowing" rest illegible.
STATE.		
Yagākara-varman son of Sāhila deva.	10th year of his reign ...	To be edited in the Annual Report of the Archæological Survey. For No. 13 c. f. Ind. Ant XVII, 7.
Vidagdha-deva son of Yagākara-varman.	4th year of his reign ...	
Soma-varman son of Sālavāhana-deva.	2nd year of his reign ...	
Soma-varman and Āsaṭa-deva.	1st and 11th years of Āsaṭa's reign.	
Āsaṭa deva ...	5th year of his reign ...	
Vairāsi-varman ...	Sāstra 6, Vikrama 1387...	Grant of land.
Bhoṭa-varman ...	„ 80 „ 1461 ...	Ditto.
Ditto ...	Samvat 12 ...	Ditto.
Samgrāma-varman, son of Bhoṭa-varman.	Sāstra 22 ...	Ditto.
Ānanda-varman son of Samgrāma-varman.	None ...	Ditto.

3.—Inscriptions copied

Locality.	Inscribed object.	Language and script.
20. Chambá City ...	Copper-plate ...	Skr. and <i>bhāshā</i> . Tánkarí ...
21. Ditto ...	Ditto ...	Ditto ...
22. Chánáya ...	Ditto ...	Ditto ...
23. Mohdayá (Hovára) ...	Ditto ...	Ditto ...
24. Chambá City ...	Ditto ...	Ditto ...
25. Thahnāya ...	Ditto ...	Ditto ...
26. Thakurāla ...	Ditto ...	Ditto ...
27. Thahnāya ...	Ditto ...	Ditto ...
28. Chambá City ...	Ditto ...	Ditto ...
29. Ditto ...	Ditto ...	Ditto ...
30. Jhahvára ...	Ditto ...	Ditto ...
31. Chambá city ...	Ditto ...	Ditto ...
32. Ditto ...	Ditto ...	Ditto ...
33. Chambá City ...	Ditto ...	Ditto ...
34. Pura (Sáho <i>par-ganā</i>). ...	Ditto ...	Ditto ...
35. Singí (Udaypur <i>par-ganā</i>). ...	Ditto ...	Ditto ...
36. Ditto ...	Ditto ...	Ditto ...
37. Ubarí (Sách <i>par-ganā</i>). ...	Ditto ...	Ditto ...

in 1903-1904—continued.

Ruler's Name.	Date.	Remarks.
Gaṇeśa-varman ...	Sāstra 88 Saka 1434 ...	Grant of land.
Ditto ...	" 97 ...	Ditto.
Ditto ...	" 34 ...	Ditto.
Ditto ...	" 34 (?) ...	Ditto.
Bahādar Simha (= Gaṇeśa-varman?)	" 35 ...	Promise of land as a Gura-dakṣiṇā on occasion of the marriage of the Raja's daughters.
Pratāpa-Simha son of Gaṇeśa-varman.	" 51 ...	Grant of land.
Ditto ...	" " ...	Ditto.
Ditto ...	" " ...	Ditto.
Ditto ...	" 55 Vikr 1636 ...	Ditto.
Balabhadra grandson of Pratāp Simha.	" 65 " 1646 ...	Ditto.
Ditto ...	" 67 " 1643 ...	Ditto.
Ditto ...	" 68 " 1649 ...	Ditto.
Ditto ...	" 75 " 1656 ...	Appointment of a family priest.
Ditto ...	" 75 " 1656 ...	Grant of land.
Ditto ...	" 83 " 1654 ...	Ditto.
Ditto ...	" 84 (?) ...	Ditto.
Ditto ...	" 84 Vikr 1600 (r 1665).	Ditto.
Ditto ...	" 86 " 1667 ...	Ditto.

8.—Inscriptions copied.

Locality.	Inscribed object.	Language and script.
38. Midaghá (Chúhná parganá).	Copper-plate ...	Skr. and bhāshā. Tāṅkarī ...
39. Nagor (Sách parganá).	Ditto ...	Ditto ...
40. Sāho (Sāho parganá)	Ditto ...	Ditto ...
41. Chambá City ...	Ditto ...	Ditto ...
42. Ditto ...	Ditto ...	Ditto ...
43. Simḍa (Jasora parganá.)	Ditto ...	Ditto ...
44. Gaḍoku (Jasora parganá.)	Ditto ...	Ditto ...
45. Paḍóna (Sāho parganá.)	Ditto ...	Ditto ...
46. Mathiára (Sāho parganá.)	Ditto ...	Ditto ...
47. Syaya (Sungál parganá.)	Ditto ...	Ditto ...
48. Ktahmáro (Sāho parganá.)	Ditto ...	Ditto ...
49. Chambá City ...	Ditto ...	Ditto ...
50. Ditto ..	Ditto ...	Ditto ...
51. Saráhan (Sāho parganá.)	Ditto ...	Ditto ...
52. Bhaṛhiha (opposite Chambá city).	Ditto ...	Ditto ...
53. Divkharī (Sáchá) ...	Ditto ...	Ditto ...
54. Samotá parganá ...	Ditto ...	Ditto ...
55. Kudí (Huvára parganá.)	Ditto ...	Nágarī ...
56. Ditto ...	Ditto ...	Do. ...

in 1903-1904—continued.

Ruler's Name.	Date.	Remarks.
Balabhadra ...	Sástra 5- Vikr 1686 ...	Grant of land.
Ditto ...	" 10 " 1691 ...	Ditto.
Ditto ...	" 11 " 1699 (r. 1692).	Ditto.
Ditto ...	" 11 " 1692 ...	Ditto.
Ditto ...	" 12 " 1693 ...	Ditto.
Ditto ...	" 12 " 1693 ...	Ditto.
Ditto ...	" 12 " 1693 ...	Ditto.
Ditto ...	" 12 " 1693 ...	Ditto.
Ditto ...	" 13 " 1694 ...	Ditto.
Ditto ...	" 15 " 1695 ...	Ditto.
Ditto ...	" 16 " 1697 ...	Ditto.
Prithví-Simha ...	" 17 " 1698 ...	Ditto.
Ditto ...	" 21 " 1702 ...	Ditto.
Ditto ...	" 21 " 1702 ...	Ditto.
Ditto ...	" 36 " 1717 ...	Ditto.
Ditto ...	" 37 " 1718 ...	Ditto.
Satru-Simha ...	" 54 " 1734 ...	Ditto.
Umed-Simha ...	" 24 " 1805 ...	Ditto.
Rája-Simha ...	" 52 " 1833 ...	Ditto.

Locality.	Inscribed object.	Language and script.
57. Kudī (Huvāra par-ganā).	Copper-plate ...	Nāgarī ...
58. Sarāhan (Sāho par-ganā) ...	Stone slab in Siva temple ...	Sanskrit-Sāradā ...
JAMMU		
59. Bhadravāh (Jammū)	Copper-plate ...	Bhāshā-Nāgarī ...
60. Ditto ...	Ditto ...	Ditto ...
61. Ditto ...	Guptagangā cave ...	Gupta character ...
62. Ditto ...	Image slab in cave ...	Sanskrit-Sāradā ...
63. Ditto ...	Ditto ...	Ditto ...
64. Ditto ...	Temple of Vāsuki Nāga ...	Bhāshā-Tānkari ...
65. Kashṭvār (Kishṭ-wār).	Copper-plate ...	Ditto ...
66. Ditto ...	Ditto ...	Ditto ...
67. Ditto ...	Cave near Chināb bridge ...	Unknown ...
68. Srīnagar (Kashmīr)	Īdgāh (over mīhrāb) ...	Arabic ...
69. Ditto ...	Sepulchral slab in graveyard of Baṭshāh Ziārat.	Persian ...
70. Ditto ...	Sepulchral slab in graveyard of Baṭshāh Ziārat (now built in wall).	Ditto ...
71. Ditto ...	Stone slab from well, now in Jami Masjid.	Ditto ...

in 1903-1904—continued.

Ruler's Name.	Date.	Remarks.
Syāma-Simha ...	Sāstra 60 Vikr 1941 ...	Grant of land.
Sātyaki the son of Bho-gaṭa.	None ...	See part II of this Report.
KASHMÍR STATE.		
Rājā Nág Pál ...	Samvat 15(?)41 Sāstra 59 (?).	
Donor: Miyān Rūp Chand son of Bhakti Pál.	Samvat 1749 Sāstra 68.	
None ..	None.	
Do. ...	Do.	
Do. ...	Do.	
Do. ...	Sāstra 15 (A. D. 1840 ?)	Restoration of temple by Wazír Piyār Chand of Chambá.
Amolak Singh ...	„ 4 (A. D. 1728)...	
Teg Singh ...	„ 78 (A. D. 1804) ...	Tegh Singh was the last independent Rājā of Kashṭavār, cf. Vigne Travels, I, 181.
Mirzā Haidar Kāshgarī † A. H. 987.	A. H. 1238 ...	J. A. S. B. XXXIII d (1864), page 283.
Sultān Habīb, grandson of Zainu-l-ābidīn.	A. H. 981 ...	Ibidem, page 282.
	A. H. 1056 ...	Ibidem, page 286, XII 286. *

3.—Inscriptions copied

Locality.	Inscribed object.	Language and script.
72. Paṭan (Kashmir) ...	Miniature temple ...	
73. Ladu (Do.) ...	Cave ...	
RÁJPUTÁNA		
74-85. Tonk ...	Eleven Jaina images in possession of His Highness the Nawáb.	Sanskrit-Devanágari ...
86. Gwalior ...	Stone slab in possession of the Chief Secretary to His Highness the Máharája ...	Do. Gupta ...
87. Do. ...	Stone slab (State Museum) ...	Do. Nágarí ...
88. Do. ...	Ditto (ditto) ...	Do. do. ...
89. Do. ...	Ditto (ditto) ...	Do. Nail head type ...
90. Do. ...	Ditto (ditto) ...	Do. Nágarí ...
91. Do. ...	Ditto (ditto) ...	Do. Do. ...
UNITED		
92. Chándpur (Bijnaur District.)	Stone slab in north wall of the Mosque.	Persian ...
93. Ditto ...	Stone in well called Bhátom ká kuám.	Do. ...
94. Ditto ...	Stone in well, called Mánik ká kuám.	Sanskrit-Nágarí ...

in 1903-1904—continued.

Ruler's Name.	Date.	Remarks.
		Vigne Travels II, 166 ; Lawrence, Valley, 75.
AND CENTRAL INDIA		
Lúgar Deva ...	Samvat 1510 (A. D. 1453)	cf. part II of this Report.
Yasodharman of Málavá and his tributary Vish-nuvardhana.	Samvat 590 ...	Edited : Fleet Corpas Inscr. Ind. III, page 150.
Rárá Adhigadeva ...	Samvat 1350 ...	Records construction of a garden.
None ...	Samvat 1349 ...	Records construction of a tank.
Mihira, surnamed Bho-jadeva son of Ráma ...	None ...	Records construction of a harem (antahpura).
None ...	Do. ...	Records construction of five tanks, a convent (matha) and a temple of Siva.
.....	Samvat 1033 ...	
PROVINCES.		
.....	A. H. 913 ...	Records construction of a mosque by Muhammad Sháh Hájí.
.....		Considerably damaged.
.....	Samvat 1637 (?) ...	Records construction of a well.

3.—Inscriptions copied

Locality.	Inscribed object.	Language and script.
		BUNDELK
95. Mahobá ...	Base of a Jaina image ...	Sanskrit-Nágarí ...
96. Do. ...	Ditto ...	Ditto ...
97. Do. ...	Ditto ...	Ditto ...
98. Do. ...	Ditto ...	Ditto ...
99. Do. ...	Rock immediately south-west of Madan Ságar with numerous Jaina figures.	Ditto ...
100. Do. ...	Cave in same rock ...	Ditto ...
		PAN
101. Simla ...	Buddha image in possession of Mr. Schwaiger.	Sanskrit ...
102. Sirmor ...	Fragment of stone slab from tank.	Sanskrit-Nail head type ...

in 1903-1904—continued.

Ruler's Name.	Date.	Remarks.
HAND.		
Madana-varman ...	Samvat 1211 Āśāḍha Sudi 3 Sanau.	Cunningham ; A. S. B. X X I, page 73, No. 3.
.....	Samvat 1219, Māgha Sudi Gurau.	Ibidem No. 4.
.....	No date ...	„ page 74 No. 6.
.....	Do. ...	Small fragment, not noticed by Cunningham.
None ...	Samvat 1240, Māgha Sudi 13 Sukra.	
.....	Same date ...	
JĀB.		
None ...	None ...	Buddhist creed : <i>ye dharmā, etc.</i>
Do. ...	Sāstra Samvat 11 ...	The stone obtained by Mr. H. A. Rose, I. C. S., will be placed in the Lahore Museum. See part II of this report.

4.—List of photographs taken in 1903-04.

Annual number.	Serial number.	Place.	Name of edifice.	Size.
		PANJÁB.		
1	300	Nizám-ud-dín (Dehli district).	<u>Khizri</u> Mosque ; central <i>mihráb</i> ...	inches. $6\frac{1}{2} \times 8\frac{1}{2}$
2	301	Ditto ...	Ditto façade ...	Do.
3	302	Ditto ...	Tomb of Amír <u>Khusrau</u> ...	Do.
4	303	Ditto ...	Epitaph of Jahánará Begam ...	Do.
5	304	Malikpur ...	Tomb of Ruknu-d-dín Firoz Sháh ...	Do.
6	305	Ditto ...	Tomb of Sultán <u>Ghári</u> ...	Do.
7	306	Ditto ...	Idem. Interior ...	Do.
8	307	Ditto ...	Do. <i>Mihráb</i> ...	Do.
9	308	Sonepat ...	Tomb of <u>Khwájá Khizr</u> ...	Do.
10	309	Do. ...	Idem ...	Do.
11—13	310—12	Lahore ...	Dhái Anga's Mosque, exterior, before restoration.	Do.
14	313	Simla ...	Buddha image in the possession of Mr. Schwaiger.	Do.
		HASHTNAGAR. (North West Frontier Province).		
15	314	Chársada ...	River Swát ...	Do.
16	315	Rájar ...	Súlai Kamar ...	Do.
17	316	Do. ...	Pálátú Dherí after excavation ...	Do.
18	317	Do. ...	Ditto, west side ...	Do.
19	318	Do. ...	Ditto, ancient walling ...	Do.
20	319	Do. ...	<u>Ghaz</u> Dherí <i>Stúpa</i> -base excavated ...	Do.
21	320	Do. ...	Ditto, remains stucco railing ...	Do.
22—32	321—331	Do. ...	Sculptures from Pálátú and <u>Ghaz</u> Dherí	Do.
33—34	332—333	Do. ...	Stucco figures ditto ...	Do.
35—41	334—340	Do. ...	Ancient pottery ...	Do.
42	*341	Do. ...	Buddha in <i>dharmasála</i> ...	Do.

4.—*List of photographs taken in 1903-04.*

Annual number.	Serial number.	Place.	Name of edifice.	Size.
		HASHTNAGAR— contd. (North West Frontier Province).		inches.
43—44	342—343	Hashtnagar ...	Sculptural fragments ...	6½ × 8½
45—51	344—350	Mardán ...	Gandhāra sculptures ...	Do.
52—63	351—362	Peshāwar ..	Ditto ...	Do.
		JAMMU-KASHMIR STATE.		
64	363	Uri ...	Temple ...	Do.
65	364	Buniār ...	Do. entrance ...	Do.
66	365	Bārāmūla ...	Stūpa of Hushkapura (Ushkūr) ...	Do.
67	366	Ditto ...	Colossal <i>linga</i> ...	Do.
68	367	Paṭan ...	Temple of Sankaresvara ...	Do.
69	368	Do. ...	Do. Sugandhesvara, from east ...	Do.
70	369	Do. ...	Idem, from south-east ...	Do.
71	370	Do. ...	Templet with inscription, from east ...	Do.
72	371	Divar near Shādipur.	Site of Parihāsapura ...	Do.
73	372	Ditto ...	Idem, ruined temple ...	Do.
74	373	Srinagar ...	Temple on Takht-i-Sulaimān ...	Do.
75	374	Ditto ...	Sepulchral stele, Vichār Nāg ...	Do.
76—77	375—376	Ditto ...	Jami Masjid ...	Do.
78	377	Ditto ...	Tomb of Zainu-l-ābidīn's mother ...	Do.
79	378	Ditto ...	Ziārat of Bahāu-d-din ...	Do.
80	379	Pandrenthan ...	Site of Purānādhishthāna ...	Do.
81	380	Ditto ...	Idem, fragments of <i>lingas</i> ...	Do.
82—83	381—382	Ditto ...	Temple of Meruvaradhana ...	Do.
84	883	Ladu ...	Temple ...	Do.
85	384	Malangpur oppo- site Avantipur	Carved stones of ruined temple ...	Do.
86	385	Ditto ...	Idem ...	Do.

4.—List of photographs taken in 1903-04—continued.

Annual number.	Serial number.	Place.	Name of edifice.	Size.
87	386	Vāngat ...	Main temple of southern group ...	inches. 6½ × 8½
88	387	Ditto ...	„ „ „, northern „ ...	do.
89	388	Kother near Acchabal,	Temple ...	do.
90	389	Ditto ...	Buried temple ...	do.
91	390	Chinta near Bhadraváh.	Nāga „ ...	do.
92	391	Ditto ...	Deví „ ...	do.
93	392	Kashtavár ...	Inscribed pedestal of <i>linga</i> ...	do.
94—101	393—400	TONK STATE (<i>Rājputána.</i>)		
		Tonk ...	Eleven inscribed Jaina images ...	do.
102	401	GWALIOR STATE (<i>Central India.</i>)		
		Mandsor ...	Figure on back of inscribed stone, in possession of Chief Secretary of the State.	do.
108—106	402—405	UNITED PROVINCES		
		Rājpur (Bijnaur District).	Ancient site, find place of bronze implements.	do.
107	406	Brahmāvarta (Cawnpur District).	Alloy image of Párvatí ...	do.
108—110	407—409	Ditto ...	Bronze implements ...	do.
111	410	Ditto ...	Siva temple ...	do.
112	411	Ditto ...	Mound, supposed site of Fort of Uttána-páda.	do.
113	412	Ditto ...	Alloy objects ...	do.

4.—List of photographs taken in 1903-04—concluded.

Annual number.	Serial number.	Place.	Name of edifice.	Size.
114	413	Pariar (Unao District.) <i>Bundelkhand.</i>	Bronze implements ...	inches. $6\frac{1}{2} \times 8\frac{1}{2}$
115	414	Mahoba ..	Rahelya temple ...	do.
116	415	Kalanjar ...	General view of Fort ...	do.
117	416	Ditto ...	Images of boar and lion ...	do.
118	417	Ditto ...	<i>Mandapa</i> of Nilakantha temple ...	do.

5.—List of drawings pre

Annual number.	Serial number.	Place.	Description.	Scale.
1	75	Dehli	Central <i>mīhrāb</i> of <i>Khairu-l-manāzil</i>	10'=1"
2	76	"	Northern " "	10'=1"
...	...	Lahore	Section and elevation of one of the buildings of Jahāngīr's quadrangle, used as a Roman Catholic Chapel, in Fort.	50'=1"
3	77	Rājap (Hasht-nagar).	Plan of Pālātū Dherī after excavation	...
4	78	"	" " Ghaz " " "	
5	79	Pīr Manga (Sindh).	Elevation of Hinidān tomb	1'=1"
...	...	"	" " " "	1'=1"
6	80	"	Illustrations from manuscript <i>Sīrat-i-Fīroz Shāhī</i> in possession of Mr. T.W. Arnold.	Full size
7	81	"	" " " " " "	"
8	82	Lahore	Plan of Lahore Fort	150'=1"
9	83	"	" " " " " "	150'=1"
10	84	"	" " " " " "	150'=1"
11	85	"	Tile panel on Lahore Fort. Elephant fight	$\frac{1}{2}$
12	86	"	" " " " " and horse-man.	$\frac{1}{2}$
13	87	"	Illustrations from Mr. Arnold's manuscript	Full size
14	88	"	" " " " " "	"
15	89	"	" " " " " "	"
16	90	"	" " " " " "	"
17	91	"	Copy of Kotlah near Delhi	"
18	92	Dehli	Plan of Shālimār Bāgh	1000'=1"
19	93	Pinjaur	" " " " " "	900'=1"

pared in 1903-04.

Commenced.	Finished.	Draftsman's name.	Remarks.
19th March 1903	25th April 1903	Ghulám Muhammad.	
26th April "	15th May "	Ditto.	
11th June "	22nd August "	Ditto ...	cf. list 1901-02 No. 24.
...	...	Ghulám Nabi.	
...	...	Ditto.	
11th Novr. "	26th Octr. "	Ditto ...	For Annual Report of the Archæological Survey.
28th Decr. "	31st Decr. "	Ghulám Muhammad	Ditto ditto.
21st Novr. "	27th Novr. "	Ditto ...	Ditto ditto.
28th " "	5th Decr. "	Ditto ...	Ditto ditto.
7th Decr. "	12th " "	Ditto ...	Ditto ditto.
13th " "	16th " "	Ditto ...	Ditto ditto.
13th " "	16th " "	Ghulám Nabi ...	Ditto ditto.
3rd Jany. 1904	10th Jany. 1904	" Muhammad	Nos. 2-6 of the list for 1901- 02 (see previous Progress Report) are intended to be published in the Annual Report of the Archæologi- cal Survey.
11th " "	18th Feby. "	Ditto.	
17th " "	22nd Jany. "	Ditto ...	Nos. 11-16 of the same list have been published in the Journal of Indian Art and Industry Volume x (Janu- ary 1904) No. 85.
23rd " "	27th " "	Ditto.	
28th " "	1st Feby. "	Ditto.	
2nd Feby. "	5th " "	Ditto.	
10th " "	13th " "	Ditto.	
17th March "	31st March "	Ditto.	
...	...	...	

6.—*Report on the Preservation of Ancient Monuments in Kashmir.*

REPORT.

IN the course of my recent tour in Kashmir, I had the opportunity of inspecting most of the ancient monuments found in the valley, and beg to offer the following remarks as to the measures required for their preservation. First of all it is to be noted that no attempt should be made to restore any of these buildings, either partially or wholly, to their original state, as they represent a style of architecture which long ago has ceased to be followed and the traditions of which are lost. What is to be aimed at is to preserve them as long as possible in the more or less ruined state in which they are found at present. To effect this purpose, continual supervision by local officials and periodical inspection by officers of the Public Works Department is wanted. Most of these monuments, and among them the most important, are in a very advanced stage of decay, involving the possibility of a sudden collapse of portions of the edifice. A comparison of the existing remains with previous descriptions or drawings points to the fact that during the last century considerable damage has taken place which might have been prevented, had adequate measures been taken in time. It is, therefore, necessary that the ancient monuments should be carefully examined at least once a year, and that without delay any measures should be taken which appear necessary for their safety.

2. In the first place our object must be to counteract the natural causes which bring about the decay and final ruin of ancient buildings. Among these the action of vegetation takes a prominent place. In this respect most of the monuments of Kashmir bear evidence of prolonged neglect, as not only all of them are covered with grass and moss but sometimes shrubs and even trees are found firmly rooted into the walls and roofs. These should be removed carefully and systematically. In disposing of the moss, no sharp instruments should be used, as these are liable to injure the stone. As in India vegetation springs up quickly, it will no doubt be found advisable to clean the buildings twice a year, but in so doing due precaution should be taken not to chip off any parts of the disintegrated surface of the stone. In some cases, e. g., at Wangat, the buildings are entirely masked by trees and shrubs which might be cut down for a few yards around.

3. Another cause of decay is water percolating through the walls. To remedy this the roof has to be made water-tight, and where no roof exists the top of the walls should be provided with copings. As to other measures for preservation it may be remarked in general that walls which are out of plumb should be provided with buttresses, and stones which are cracked or insufficiently supported to be propped. In carrying out such repairs the general tendency should be to make the additions as effective, but at the same time as little prominent as possible, so as not to interfere with the general aspect of the monument. This point has to be left to the judgment of the officer in charge of the work. Materials for buttresses and supports should not be taken from the debris, as this is often of great help in deciding questions regarding the original state of the building, and for this reason should be left at the exact spot where it is lying. Only in a few cases will it be necessary to shift part of the stones in order to make the interior of the building accessible.

4. It is an undoubted fact that to the destruction of ancient monuments in India much more has been contributed by man than by nature. That this has been the case in Kashmir is evident. It would seem that nowadays the danger threatening ancient buildings from vandalism has been reduced to a minimum, especially in Kashmir where the size and weight of the building material makes their removal a difficult and costly matter. Nevertheless cases of vandalism have occurred here also in not very remote times. Dr. M. A. Stein in 1896 called the attention of the Darbár to the fact that stones had been removed from the ancient site of Parihásapura near Shádípur to supply road metal for the cart road to Baramúla. On his representation the Darbár has taken steps to prevent the repetition of similar vandalism. It is even more deplorable when injury to the ancient monuments is caused by so-called explorers, as has been the case with one of the most ancient remains in Kashmir, a Buddhist *stúpa* at Ushkura near Baramúla, which by indiscriminate excavation has now been almost completely levelled to the ground. Its former state may be seen from a photograph in Major Cole's collection, No. 36. It is earnestly hoped that existing orders will prevent fresh cases of this kind taking place in future. It will be well to recommend ancient monuments to the special care of local officers, and to hold them responsible for any injury happening to them.

5. Another question to be mentioned in this connection is how to prevent cattle from entering the buildings. At Avantipur, Payech and Patan, where the temples are found in or close by the villages, the necessity of some fencing has evidently been felt. A mud wall was erected round the buildings at those places, but proved absolutely useless, a great part of it already having been knocked down. A stone wall would be more efficient, but at the same time is likely to interfere with the view of the building, unless erected at a considerable distance, say six or seven yards from the front of the edifice and not exceeding three feet in height. I should, therefore, suggest the advisability of casting a ditch instead, an experiment which would serve the same purpose without interfering with the view. At Avantipur, especially, a fence of some kind is certainly needed, as at present the place is in a very dirty and neglected state.

6. After these general remarks I will proceed to treat of the separate cases, in order of urgency.

(a).—A ruined temple three miles above Uri on the side of the tonga road (Cole No. 39). The east wall of the temple proper is dangerous and will have to be supported with a buttress. The site wants also to be cleared of vegetation. An estimate has been framed which was shown to me on my visit to the place. The measures detailed therein have my entire approval. About half a mile lower down on the opposite side of the road, three carved stones, apparently funeral stéles, are lying in the jungle. These might be placed within the temple enclosure.

(b).—The Temple of Buniár (Bhaniyar) between Baramúla and Rámpur. This building was restored some forty years ago by Diwan Kirpa Ram, and was lately provided with a zinc roof. At present the two side walls of the entrance gateway are out of plumb and will have to be rebuilt. Before doing so, it will be necessary to have accurate drawings prepared of the portions to be restored, and to mark each stone. The present wooden superstructure of the gate is due to the restoration referred to, but being entirely out of keeping with the original building ought to disappear. As the temple proper is used for worship, it will hardly be possible to remove the present roof. The

lime plaster, however, which covers part of the building does not seem to serve any useful purpose and ought to be removed, as it disfigures the original stone. In the back wall several stones are to be replaced. The cloister also which surrounds the temple and is the most perfect specimen found in the valley requires some repairs. The western corner of the outer wall is out of joint and ought to be rebuilt. The corner stone of the upper course is lying at the foot of the wall and should be replaced in its proper position. Inside, to the north-east, two wooden posts which occupy the place of pillar shafts ought to be replaced by stone supports and the corner stones, if possible, should be restored to their original position. Several pillars are cracked and should be secured with iron clamps, one or more as required. The second pillar to the right of the entrance might be strengthened by means of a small buttress. It may be noted here that, to the south of the Buniár temple, there exists another temple in an enclosure partly buried, which hitherto has escaped the notice of archæologists. On the river side also there are traces of ancient buildings, the nature of which it is not possible to decide on at present.

- (c).—The well-known temple of Pandrenthan near Srinagar requires most extensive repairs as the roof is entirely out of joint and the entire building is leaning over to the west. The only course which I can recommend is to take down and rebuild the whole edifice. In doing so the greatest care will have to be taken. It will be necessary first of all to have exact drawings prepared of the four elevations, and to mark distinctly each stone both on the building and on the drawing. The tank in which the temple stands will have to be drained. It should be ascertained whether the foundations possess sufficient strength. If the contrary appears to be the case, it will be necessary to construct a strong foundation on which the building should be raised. It is said that the stones of the top of the building which are missing have fallen inside the roof. There will be no difficulty, I presume, in deciding on their original position.
- (d).—The temple of Mártánd near Islámábád, though the most important specimen of Kashmír architecture, bears evident signs of having been long neglected. In 1896 a French archæologist who happened to visit Kashmír had by special permission the interior cleared. But at present the building is again largely covered with vegetation, and the interior filled with rubbish. The entrance gateway does not require any special precautions. In the course of the last two years some repairs have been carried out in the temple proper, which, I believe, fully answer their purpose. It is true that buttresses do not increase the picturesque appearance of an ancient monument, but they are unavoidable if the object be to prevent the structure from collapsing. In the present case the additions cannot be said to be unnecessarily prominent. But it occurs to me that with regard to the northern wing of the *mandapa* further precautions would not be altogether superfluous. This part of the building which is dangerously out of plumb and leaning over towards the north-west has been lately strengthened by filling up considerable gaps existing in the basement. But, in order to make it fully secure, it will be advisable to erect a buttress of about eighteen feet high from the foot of the wall at the north-west corner of the edifice. In the eastern doorway of the main

building, the upper part of the masonry supporting the lintel is broken. I recommend building two props against the inner side of the jambs seven feet six inches high, three feet broad and one and a quarter feet thick. The keystone of the high trefoiled arch to the west is loose. Though there does not seem to exist any immediate danger of its dropping, it might as well be fastened with iron clamps to the two adjoining stones. Those stones at the back (east side) which appear to be insufficiently supported should be propped. The lintel of the doorway leading into the cella is cracked. A prop two feet thick will have to be built against the jamb on the north. In the interior doorway two more props and a horizontal beam are wanted in order to support the inner lintel which threatens to fall.

The cloister surrounding the temple yard also requires some repairs. The pillars are to be carefully examined and secured with iron clamps where necessary. The central cell on the north side is encumbered with large stones, which ought to be removed, as they unduly increase the pressure on the jambs of the doorway.

(e).—The two large temples of Avantipur are ruined to such an extent that very little can be done to benefit them. The shrines proper are shapeless masses of *debris*. On the left side of the entrance gateway of the large temple, a projecting stone, the lower edge of which is six-and-a-half feet above the ground level, is cracked, and should be supported. A pillar north of the entrance carrying a heavy architrave should be secured with iron rings, and, if necessary, with a buttress from the north side, as its shaft is considerably damaged. It may be noted also that this gate is evidently buried for a few inches. The same is the case with the surrounding cloister, of which much more must be extant than is seen now. The north-west corner was explored by Major Cole. The bottom of his excavation is about five feet below the present ground level, but only the upper halves of the column shafts are as yet visible.

(f).—In the valley of the Kankanai, a tributary of the Sindh river, two groups of ancient temples are found, plans and photographs of which are included in Major Cole's publication. From these it will be seen that they stand in a dense jungle which will have to be cut down first of all. The first and southernmost group is situated some three miles above the village of Wangat. The smaller shrines are complete ruins, but the central one is in a fair state of preservation, and has still its pyramidal roof, the stone facing of which, however, has fallen away. It is evident that this temple also will collapse unless timely measures are taken for its up-keep. A crack in the south wall is continued along the roof, and the front (west) side of the latter shows a considerable gap. The four corner slabs on which the dome rests are all cracked, and should be supported. Stones missing in the west and south wall are to be supplied. A broken lintel (north side) is to be supported by means of a horizontal beam on two posts. On the east side one supporting pillar will be sufficient, which should be erected exactly under the gap now existing in the lintel. The stones piled up in the eastern doorway must be removed and the interior cleared.

The second and northern group of temples is situated at a short distance from the former, near a spring known by the name of

Naráyan Nág. The main temple of this group is in a far less satisfactory state of preservation. The domed roof, which is only partially extant, will have to be supported in the centre and in the south-west corner where the slab on which it rests is cracked. The east wall also will have to be secured. At the north-east corner outside where two stones are broken and in danger of falling a small buttress will be required. The south-east corner, which is out of plumb, is also to be strengthened with a buttress. For the smaller temples of this group no special measures seem to be called for, except clearing the vegetation under which they are hidden.

7. The remaining temples which I have visited may be briefly described as follows :--

At Fatehgarh two miles south-west of Baramúla (*pargana* Nárwah) are the remains of an ancient temple, of which a photograph is given by Major Cole (No. 32): only the east wall is still standing, but the lower part is buried, and the upper part somewhat out of plumb.

In the south-eastern position of the Mánasbal lake, a templet is standing reproduced in the Rev. Cowie's paper. At the time of my visit, the whole building was submerged, except the upper part of the roof, so that it was impossible to examine it. Some three years ago the roof was covered with a thick layer of lime plaster. By whose orders and to what purpose this was done, I have not been able to discover.

The well known temple of Shankarácharya or Jyeshthesvara on the Takht-i-Sulaimán is in a satisfactory state of preservation, and does not seem to require any special repairs, except readjusting some stones which are displaced. The addition of a lightning conductor would perhaps be no unnecessary precaution, considering the position of the building and the frequency of thunderstorms in the valley.

The temple of Payech, the best preserved specimen of Kashmir architecture, situated seven miles south-west of Avantipur needs only to be fenced off. The stone which forms the upper part of the roof is displaced, but does not seem at present in any danger.

Of the two temples at Ladu, six miles north of Avantipur, only the smaller one, situated in the compound of the Ziárat of Mir Muhammad Hamadáni, requires any special repairs. The inner lintel of the doorway is broken, and should be supported with a horizontal beam resting on two props projecting not more than six inches. The roof stones which are displaced leaked badly. In the porch, a stone under the capital to the north is cracked and should be secured by means of an iron band.

Near the village of Kother, three miles west of Acchabal, there are two small temples in the vicinity of a sacred pool. The upper temple is entirely covered with vegetation and needs some repairs. The west wall seems unsafe, and a projecting stone in the porch to the north is to be supported. The lower temple is partly buried for about five feet, but appears to be well preserved, except for the surface of the stone being disintegrated. There are evidently more remains under ground, as to the east of this temple a row of large dressed stones can be traced, which are continued for about forty yards to the north and possibly belong to a cloister which originally surrounded the building.

8. There is a small temple at Mámál near Pahlgam in the Lidar valley, another at Nárastán, ten miles north-east of Avantipur, which was excavated by Dr. Stein in 1891, and one at Thinun or Teman in the Sindh valley. These

three I have not visited owing to the floods. Cunningham mentions some ruins at Jampura (?) and a small temple in a lake about two miles from Baramúla on the right bank of the river. This is perhaps the same as the one noted by Rev. Cowie at a place called Náráyan Thal, about two and a half miles south-west of Baramúla. I have not been able to obtain any information regarding these buildings and cannot say for certain whether they are still extant.

9. Besides the monuments above enumerated, which all belong to the Hindu period, there are several buildings of Muhammadan origin which are well worth preserving. It should be remembered that James Fergusson, the best authority on the subject, considers the wooden architecture as exhibited in the Mosques and Ziárats of Kashmír to possess great interest. (See his *History of Indian and Eastern Architecture* pages 608—611). The most important representative buildings of this class of architecture are the following :—

The Ziárat of Hamadán in the city which is kept in excellent repair by the custodians and therefore does not call for any special measures.

The same cannot be said of the Jámá Masjid of Srinagar which is in a very delapidated condition and will require extensive repairs. There is plenty of timber lying in the mosque which, if I am well informed, was presented by His Highness the Mahárája. But the persons in charge of the building do not seem to possess the necessary funds to put these materials to their proper use. A great part of the ceiling, especially on the north and east sides of the cloister, and several of the deodar pillars are decayed, and will have to be completely renewed. The curious paintings on the west wall should be left as they are, and no attempt should be made to restore them. There is no necessity for keeping the scaffolding which was erected against the back wall of the mosque proper seven years ago and which is still standing in evident anticipation of repairs on this part of the edifice.

Another Muhammadan building of a type very common in the plains but of which no other example is found in Kashmír, is the so-called Badsháh Ziárat, i. e., the tomb of Sultán Zain-ul-'ábidín's mother below the Zina Kadal (fourth bridge) on the right bank of the river. The brickwork of which this building consists shows considerable cracks and gaps, and will have to be repaired in time in order to save the building from final ruin.

The entrance gate to the enclosure in which Sultán Zain-ul-'ábidín's grave is found is also in a delapidated state. The lintel over the doorway is cracked and the brick arch above is crumbling to pieces. These buildings are of great interest, not only on account of their historical associations, but also because they consist for a great part of materials belonging to former Hindu temples.

10. Of the later Mughal period, the most important relics are the imperial gardens of Shálimár, Acchabal and others, but the pavilions which once adorned them have been largely replaced by modern structures. At Acchabal there is an old *hammám*, which, together with the ruins at the upper end of the garden, is all that is left of the original buildings.

The main pavilion of the Shálimár Bág is evidently ancient as appears from the noble early Mughal pillars with their twelve-sided shafts and well carved bases, which contrast strangely with the gaudy paintings on the walls and ceiling. I recommend that measures be taken to prevent people from scribbling their names on these pillars and that the archways in the north-west and south-east walls which have been bricked up and painted blue should be opened out again.

11. In the above notes, some cases have been included in which excavation is required. I must, however, point out that this, though certainly necessary, in order to make the monument fully open to inspection, is by no means of an urgent nature. It has been laid down in the circular of the Government of India of the 27th June 1895 that no excavation will be permitted, except under the supervision of the local Archæological Surveyor. It will, therefore, be advisable to postpone this part of the work, until expert supervision will be available. I may add that, except the cases enumerated above, there are in Kashmír several sites which would afford a promising field for explorations of this kind, such as the ancient sites of Puránádhishthána, now Pandrenthan, of Parihásapura near Shádípur and of Ushkura near Baramúla.

12. Another point which I recommend to the attention of the authorities is the following :—

For some years there has existed at Srinagar a museum which, besides containing a good collection of ancient coins, possesses some sculptural remains which have been brought under the geological section. In a country like Kashmír there should be no difficulty in extending this archæological collection to a considerable extent. In many places carved stones are found which once belonged to ancient temples, such as the capital, reproduced in Major Cole's publication (No. 11), which has been used for the enclosure of a Muhammadan grave at Pandrenthan, known as that of Nas Baba. Miniature temples are found in various places, one of the best specimens being that standing near the Jámá Masjid at Srinagar, now used as a lamp-niche. (See Cole No. 44 and Fergusson, page 283). Antiquarian objects of still greater interest are inscribed stones, which sometimes are found inserted in walls of later buildings. There is every reason to suppose that in Kashmír inscriptions on stone or metal were once as abundant as in neighbouring Hill States. If the attention of officials is called to this matter, it is hoped that further epigraphical material will be brought to light. Inscriptions in Persian are numerous in Srinagar, but in many cases the inscribed stones are broken and thus extremely liable to become dispersed. Some very fine specimens may still be seen in the vicinity of the Jámá Masjid and the Badsháh Zíarat. I would therefore recommend that any archæological remains which are no longer *in situ* and which are liable to injury or destruction should be placed in safety in the Museum. When there is any doubt whether the object is *in situ*, or not, it will be better to leave it where it is, unless its position is one which places it in any danger of becoming damaged or lost.

7.--Report on the Preservation of Ancient Monuments in Bundelkhand.

Temples at Mahoba (Hamirpur District).

Reference :—Letter No. $\frac{2975}{113}$ M. G., dated 25th June 1902, from H. G. Boyce, Esquire, Superintending Engineer, 3rd Circle, Provincial Works, United Provinces of Agra and Oudh, to the Archæological Surveyor, United Provinces of Agra and Oudh.

On my visit to Mahoba on the 5th and 6th instant I inspected the temples in question. One of them, known by the name of Khakhra Math, is situated on an island in the Madan Sagar. It is described by Cunningham, Archæological Survey Report II, page 441. From the plan given by him on Plate 98, it will be seen that the edifice consists of three rooms. Of the *mandapa* or porch, very little is left. The *antarāla*, or antichamber, is roofless. The spire (*sikhara*) above the sanctum has entirely collapsed. It is clear that a restoration of the building is out of the question, but such measures might be taken as will prevent or at least delay its final ruin. On entering the *antarāla*, the first lintel to the left will be found to be cracked, and the same is the case with those to the right and the left at the farthest end of this room. These might be supported. By removing some stones of the *sikhara* which have fallen down, the weight now pressing on the inner roof of the sanctum might be relieved.

The other temple, situated on the west bank of the Rahilya tank, two miles south-west of Mahoba, is also mentioned by Cunningham in connection with the previous building. It is even more delapidated than the Khakhra Math and its complete restoration is, therefore, impossible. There are *mandapas*, or porches leading into the *antarāla*, from the east as well as from the south and the north. The *antarāla* itself is roofless. The walls of the porch communicating with the sanctum are badly damaged and in danger of falling. The ceiling of the sanctum is broken, and the spire (*sikhara*), which once surmounted it, is now little more than a heap of stones. The portion which is still standing is entirely out of position. It seems very doubtful whether it will be possible to keep up the building in its present condition, unless at a cost hardly justified by its architectural or historical importance. Some minor measures might be taken, such as the erection of buttresses against the walls of the porch which are cracked, and of props to support the broken beams and other large stones which are in a dangerous condition. It would be well to clear the jungle around so as to make the edifice more readily accessible.

As to the proposal under consideration, the two temples are, in my opinion, of sufficient interest as to demand the attention of the Public Works Department, but they might be scheduled under class II A.

Buildings in the fort at Kalinjar (Banda District).

In letter No. $\frac{2622}{130}$ C. B., dated Jhansi, the 22nd July, 1902, from the Executive Engineer, 2nd Allahabad Provincial Division, to the Archæological Surveyor, United Provinces of Agra and Oudh, my advice was asked in connection with the preparation of a project for the restoration of the temple and rebuilding the gates of the Kalinjar Fort. An account of the Fort and

its remains was given by Lieutenant Maisey in the Journal of the Asiatic Society of Bengal, xvii, pages 171 and 313, and by General Cunningham in the Archæological Survey Report, XXI, page 20. A visit to the place on the 9th instant convinced me that in this case also no restoration can be attempted. The buildings are entered on the Public Works Department list, and at present only some petty repairs are required for their preservation. With regard to gateways I noted the following. :—

The second gate, or Ganesh Darwāza, requires replastering inside.

The third gate, or Chandi (also called Chauburji) Darwāza, consists of two portions. In the upper one, a lintel is cracked and should be replaced.

The Balkandi Darwāza also stands in need of some small repairs, which I pointed out to the District Engineer.

The fourth gate, or Budh Bhadr (also called Budbudá or Badbadá) Darwāza is partly ruined. The adjoining wall is dangerous, and will have to be dismantled, as its restoration would involve a cost roughly estimated at Rs. 2,000.

The preservation of the sixth gate, or Lál Darwāza, will also have to be abandoned. The lintel is missing, and its right jamb is out of plumb, but there does not appear to be any danger of its collapsing.

The seventh gate, or Bara Darwāza, is built in the Mughal style, but contains much older Hindu material. It is in a fair state of preservation, but the sandstone facing along the soffit of the outer arch has partly fallen away and should be replaced. A restoration of the battlements and of the pavilions on the top of the gate, of which the right one is missing, is unavoidable.

The porch, or *mandapa*, of the Nilakantha rock temple, referred to in the Sub-Engineer's report under the name of "Canopy," consists of an inner hall, 24 feet square, of which only the pillars, (*viz.*, four on each side), and the architraves which they support are still extant. Of an outer colonnade, only portions are left, namely, on the west side one pillar and four basements of pillars, and on the south side three pillars with their architraves and two basements. From the existing material we may surmise that the outer square had six pillars on each side. It is true that to the north no traces of any pillars are visible, but these may be hidden under a platform of later construction which now connects the inner hall and a modern structure.

The superstructure has entirely disappeared. There is a local tradition, mentioned in the Sub-Engineer's report, that the building originally consisted of seven storeys. I apprehend that these seven storeys have never existed except in the imagination of the *pūjārís*. It is more probable that it was surmounted by a *sikhara*, or spire, as is more commonly found on *mandapas*, and of which the cylindrical topstone is still lying in the vicinity.

Even if we were in possession of documents showing the original state of the edifice, it might be questioned whether Government can be expected to rebuild a temple of which only a few pillars now remain *in situ*. Added to this, the absolute uncertainty, in which we are placed as to its previous state, renders any complete restoration impossible. It is a principle which has to be adhered to in most questions of this kind, that no missing member of any ancient monument should be supplied, unless it is necessary for its preservation, or certainty exists with regard to its original shape and position. Neither of the two can be said to be the case here. In order to preserve the building in question it will be sufficient to fill up the holes between the architraves so as

to keep out the water. For the rest, the extant remains are solid enough to hold together, and do not require any special repairs:

Note on the Archæological Section of the Lucknow Museum.

The Lucknow Museum contains a fairly representative collection of Brahmanical, Buddhist and Jaina images and other sculptures, the best specimens of which originate from Benares, Muttra and the reputed site of Vaisáli, besides a considerable number of inscriptions on copper and stone.

No catalogue exists. It is true that the majority of the sculptures were provided with labels by Dr. Fühler, but the information contained therein does not in every case seem to be correct, and a thorough revision appears to be desirable. After this a catalogue ought to be composed, containing particulars regarding the find place, meaning and measurements of each sculpture. As for the inscriptions it should be noted whether and where each of them has been edited. An extract of their contents might be added. An illustrated book, like that of the Musée Guimet at Paris, or of the Museum für L. u. V. at Berlin would, I believe, best suit the requirements.

It is of still greater importance, however, that the exhibits should be displayed in such a manner as to enable those, interested in the subject, to study on the spot each sculpture or inscription in all its details. At present this cannot be said to be possible for want both of light and space. The exhibits are placed close together, taking up the entire ground-floor rooms of the Museum building. An attempt has been made lately to remedy the scantiness of light, but the results are hardly satisfactory. Moreover, there is every reason to expect that in a Province which once was the centre of Buddhism and Brahmanical civilisation a much larger number of sculptures and other archæological objects will yet come to light. In this connection I may refer to my remarks regarding sculptures and inscriptions met with in the course of my recent tour in Bundelkhand. The space now available will hardly allow of any additions being made to the existing exhibits. It is, therefore, earnestly hoped that some more spacious and better lighted building will be found to accommodate this interesting archæological collection.

Sculptures and Inscriptions.

In this connection I may note that on my recent visit to Mahoba (Hamirpur District) I met with several fragments of Jaina figures, partly bearing inscriptions which were first noticed by General Cunningham (A. S. R., xxi, pages 73-74). Some of them are lying on the eastern bank of the Kirat Sagar, close to the modern temple of Chāmunda, and the others are placed in a corner of the Tahsil courtyard. Four of these inscribed stones I have despatched to the Lucknow Museum. In that part of the village which goes by the name of Chipiani (Tailors' quarters) I found near a well the lower part of a sitting Jaina figure containing an inscription in two lines, dated Samvat 1197, which has not been noted by Cunningham. I beg to propose that this and the other remnants of Jaina images referred to above might be placed in the Lucknow Museum.

In front of the Nīlakantha rock temple in the Kalinjar Fort there are two large slabs bearing inscriptions which have been partially translated by Lieutenant Maisey. (Appendix Nos. 1 and 2), and by General Cunningham (A. S. R., xxi, pages, 37—40). I do not know whether these stones belong to the Government or to the custodians of the temple. Even if the latter were the

case, the *pūjāris* would most probably be found willing to part with the inscriptions which they are unable to read. The stones would be better placed in the Lucknow Museum as historical records and objects of study. I may add that one has been used as a grindstone, with the result that part of the inscription has been destroyed. The other I found standing against the rock from which water was dripping on it continually. The effect of this will result, sooner or later, in the defacement of the lettering.

In the verandah of the Public Library (Thornhill Memorial) at Allahabad there are a number of sculptural fragments, both Buddhist and Jaina, which, as far as I have been able to ascertain, originate from Sarnāth near Benares. Several of them bear inscriptions, and some of the sculptures, though of a poor order, have a decided bearing on the history of Buddhist art. I have been informed that these pieces were left behind—for what reason, I cannot guess—when the archæological collection was removed from Allahabad to Lucknow. Probably they were considered not good enough, but it should be remembered that fragments, which superficially seem to possess neither beauty nor interest, may often be important to the student of Indian art. I should, therefore, suggest their removal to the Lucknow Museum.

8--List of Ancient Monuments in Kashmir.*

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* It should be understood that the present list includes only those monuments in the Kashmir valley which have been previously described or mentioned. Those marked with * have an inscription.

MUZAFFARÁBÁD TAHSÍL.			
1	Half a mile south west of Muzaffarabad on river bank of Vyath (Jehlam) and Kishen Ganga rivers.	III, a.	Sarái
URI TAHSÍL.			
2	Búniár (Map Bhaníar) two miles south-west of Naushera.	I, b. ?	Temple with gateway and peristyle (marked on survey map as "Buddhist temple").
3	On left bank of Vyath (Jehlam) river between Uri and Gingal.	II, a.	Small temple with gateway and enclosure (marked on survey map as "Buddhist ruin").
4	Half a mile lower down on north side of road.	III, a.	Three funeral stélés
5	One mile above Uri on right bank of Vyath (Jehlam) river.	III, a.	Sarái
BÁRÁMÚLA TAHSÍL.			
6	Báramúla (Skr. <i>Varáhamúla</i>) ...	III, a.	<i>Lingas</i> and sculptures at Kotitírtha at western extremity of town; marking site of temple of Varáha (?).
7	Uskür (map Uskaro), on left bank of Vyath (Jehlam) river opposite Báramúla.	III, a.	Ancient site of Hushkapura contains remains of <i>Stúpa</i> , colossal <i>linga</i> and ancient walling.
8	Fatgarh (map Fatigarh), two-and-a-quarter miles, south-south-west of Báramúla in Náraváv (Norwah) pargana.	II, a.	Ruined temple
9	Náráyan Thal, two-and-a-half miles, south-west of Báramúla.	II, a.	Temple in a small tank ...
10	Tápar (Skr. <i>Pratápapura</i>) four miles, north-west of Patan.	III, a.	Remains of two ancient temples ..
11	Patan (map Patan, Pathan Skr <i>Pattana</i>), seventeen-and-a-half miles, south-west-west of Srinagar on Báramúla road.	II, a.	Temples of Sankaragaurísa and Sugandhesa.
12	Báramúla road, one mile west of Patan, near the hamlet of Gasi-par.	II, a.	Two miniature *temples ...

ments, Kashmír.

Mughal period.			
Pre-Muhammadan period	...		Cunningham, Essay, 293 ; Cowie, Notes 91 ; Cole, Anc. Build. 23 ; Stein, Anc. Geogr. 87 ; Rájat II 404 ; Vigne II, 176 ; Hügel (Engl. transl.) 174.
Ditto ditto	...		Cunningham, Essay 294 ; Cowie Notes 109 ; Cole, Anc. Build. 17 ; Stein, Anc. Geogr. 87 ; Rájat II, 404 ; Vigne, II, 171 ; Hügel (Engl. transl.) 174.
Ditto ditto.			
Mughal period (Jahángír ?).	...		
Pre-Muhammadan period	...		Böhler Report, II ; Stein, Anc. Geogr. 202 ; Rájat, I, 251, II, 482.
Ditto ditto	...		Cowie, Notes, 123 ; Cunningham, Anc. Geogr. 100 ; Cole, Anc. Build. No. 36 ; Lawrence, valley, 162 ; Stein, Anc. Geogr. 202 ; Rájat I, 30, 140.
Ditto ditto	...		Cowie, Notes, 113 ; Cole, Anc. Build. No. 32.
Ditto ditto	...		Cunningham, Essay 291 (?) ; Cowie, Notes 112 ; Vigne I, 406 ; Hügel (Engl.) 173.
Ditto ditto	...		Cowie, Notes 123 ; Stein, Anc. Geogr. 200 ; Rájat, I, 121 ; II 482.
Sankaravarman (A. D., 883-902) and his queen Suganahá.			Cunningham, Essay, 281 ; Cowie, Notes, 115 ; Cole, Anc. Build. 27 ; Lawrence 175 ; Stein, Anc. Geogr. 199 ; Rájat, I, 206 ; II, 481, Vigne II, 167.
Pre-Muhammadan period	...		Lawrence, 175 ; Vigne, II, 166 (?).

13	Trigám (map Tregaon Skr <i>Tri-grámi</i>), one mile, south-west of Shádípur.	III, a.	Ruined temple of Vainyasvámin (?) south of the village.
14	Ibidem	III, a.	Ruined site of Vishnusvámin (?) temple west of Trigám swamp.
15	Village Divar (map Diara) in Páraspór pargana two-and-a-half miles south-west of Shádípur. UTTAR-MACCHIPURA TAHSÍL.	III, a.	Ancient site of Parihásapura ...
16	Drabagám (<i>vulgo</i> Drubgama Skr. <i>Drabhagrāma</i>) between Rámu and Shupiyān.	II, a.	Miniature temple
17	Lanka or 'Zain Lank, island in Wular lake. SRINAGAR TAHSÍL, SRINAGAR CITY.	III, a.	Ruins of a mosque (?)
18	Hára Parvat (map Hari Parbat Skr <i>Sárada-parvata</i>).	I, a.	Outer wall and *gates of Fort ...
19	Immediately south of Hára Parvat, at south-west corner of cemetery surrounding the Ziárat of Baháu-d-dín Sháh.	II, a.	Ruined gateway presumably of temple of Pravaresvara.
20	South-West of Ziárat of Baháu-d-dín	I, b.	*Jámi' Masjid
21	South-west of Jámi' Masjid ...	II, b.	Temple (converted into the Ziárat of Pír Hájí Muhammad) possibly of Vishnu Rānasvámin.
22	Near Ziárat of Pír Muhammad Básur.	III, a.	Remnants of <i>vihāra</i> of Skanda-bhavana.
23	On right bank of Jehlam river between 3rd and 4th bridge.	II, a.	Tomb of Zainu-l-'abidín's mother ...
24	In cemetery of Badsháh Ziárat ...	I, a.	Grave of Zainu-l-'abidín (<i>vulgo</i> Bad Sháh).
25	On right bank of Vyath (Jehlam) river between 3rd and 4th bridge.	I, b.	* Ziárat of Sháh Hamadán ...
26	West of Jámi' Masjid ...	I, b.	Pillar with miniature temple used as a lamp column.

Pre-Muhammadan period	...	Stein, Anc. Geogr, 196.
Ditto ditto	...	Ibidem.
Lalitāditya (A. D. 699-736)	...	Stein. Anc. Geogr., 193 ; Rājat, II. 300, Note F (with map).
...	...	Cowie, Notes, 116.
A. H. 847 (A. D. 1443-44) in the reign of Zainu-l-'ābidīn.		Cowie, Notes, III ; Jarret, Proc. A. S. B. 1880 54, ; J. A. S. B., XLIX 16; Bernier II, 300.; (English) 416, (Foot note).
Akbar (A. D. 1556-1605)	...	Stein, Anc. Geogr., 148 ; Rājat., II, 447.
Pravarasena II (6th century)	...	Stein, Anc. Geogr., 149; Rājat. I, 102; II, 447,
Founded by Sultān Sikaṇḍar, three times burnt down, rebuilt in the reign of Shāhjahān (A. D. 1628-1658),		Fergusson, 608; Löwenthal, J. A. S. B. XXXIII, page 286.
Raṇāditya (7th century?)	...	Stein, Anc. Geogr., 149 ; Rājat, I, III ; II ; 447.
Skandagr̥pta, minister of Yudhishtira (c. A. D. 600 ?).		Stein, Anc. Geogr., 150 ; Rājat, I, 105 ; II, 339; Note K. and 448.
Zainu-l-'ābidīn A. D. 1420-70	...	Löwenthal II. 282.
Zainu-l-'ābidīn, A. D. 1420-70	...	Cole, Anc. Build., 15, Fergusson, 281.
Built by Sultān Sikandar A. D. 1416 restored A. H. 1194.		Fergusson 608, Löwenthal II. 278. •
Pre-Muhammadan	...	Cole, Anc. Build., 31, (No. 44) Fergusson, 283.

27	In cemetery of Badsháh Ziárat ...	II, a.	* Grave of Mirza Muhammad Haidar Malik, Káshgarí.
28	Takht-i-Sulaimán, hill east of Srínagar.	I, a.	* Temple, presumably of Siva Jyeshthesvara known as Sankaracharya.
29	Jyēthēr (map Jitere) one mile east of Takht-i-Sulaimán.	III, a	<i>Lingas</i> and other remains of the Jyeshthesvara <i>tírtha</i> .
30	Isābar (map Ishibori) on east bank of Dal lake.	II, a.	Remnants of temples of the Suresvarí <i>tírtha</i> .
31	South of Isābar	I, a.	Nishát Bāgh.
32	North of Isābar	I, a.	Shálimár Bāgh.
33	Hárvan (map Hirewan Skr. <i>Shad-arhadvara</i>) one mile east of Shálimár Bāgh.	III.	Ancient brick work.
34	Zukur (Skr. <i>Jushkapura</i>) between Anchar and Dal.	III.	Ancient remains of buildings contained in Muhammadan shrines.
35	Amburhēr (map Ambrara) one-and-a-half miles west of Zukur.	III.	Sculptured fragments (contained in the Ziárat of Farrukhzád Shāhib) possibly of temple of Siva Amaresvara.
36	West of Vichár Nág, one-and-a-half miles west of Nasím Bāgh.	III.	Ruins of three temples, converted into Ziárats and tombs.
37	Ántabavan (Skr. <i>Amṛtabhavana</i>) quarter mile east of Vichár Nág.	III.	Mound between canal and hamlet, possibly site of ancient <i>Vihára</i> of Amṛtabhavana.
38	Pándrenthan (map Pandrattan Skr. <i>Purápadhish(hána)</i>).	I, a.	Temple of Meruvardhanasvámin ...
39	• Ditto ditto	III.	Fragments of colossal <i>linga</i> and sculptural remains.
40	Pámpar (map Pampoor Skr. <i>Padmapura</i>) in Vihi parganá, seven miles south-east of Srínagar.	III, a	Remnants of a temple probably of Vishnu Padmasvámin partly <i>in situ</i> partly used in building Ziárat of Mir Muhammad Hamadání.

.....		Löwenthal, II., 283.
Gopāditya ; superstructures presumably of the 17th century, A. D.		Cunningham, Essay 247 ; Cole, Anc. Build., 7 ; Fergusson, 282 ; Bühler Report 17 ; Lawrence 176 ; Stein, Anc. Geogr., 158 ; Rājat, I, 51 ; II 289, Note C. ; and 453, Aīn-i-Akb. II, 383, Bernier, II, 274 ; (English) 399.
Pre-Muhammadan period	...	Stein, Anc. Geogr., 159 ; Rājat, II, 453.
.....		" " " Rājat, I, 190 ; II, 454.
Mughal period	...	
Akbar (A. D. 1556-1605)	...	" " " 163 ; Rājat, II, 456 ; Aīn-i-Akb., II, 361 ; Bernier, II, 275 ; (English) 399 ; Vigne, II, 100.
Pre-Muhammadan period	...	Stein, Anc. Geogr., 162.
" " "	...	" " " 163 ; Rājat, II, 456.
" " "	...	" " " 164 ; " I, 282 ; II, 456.
" " "	...	Cole, Anc. Build, 81 ; Stein, Anc. Geogr., 164 ; Rājat, II, 457.
Pre-Muhammadan period	...	Stein, Notes on On-khong. 9 ; Anc. Geogr., 164 ; Rājat, I, 73 ; II, 457.
Beginning of the 10th century	...	Cunningham, Essay page 283 ; Cowie, Notes, 117 ; Cole, Anc. Build., 29 ; Fergusson 294, Lawrence 173 ; Stein Anc. Geogr. 138 ; Rājat, I, 80 ; II, 440, cf. Moorcroft, II, 240 ; Hügel, I, 260 ; Vigne II, 38.
.....		
" " " 9th " (?)	...	Cunningham, Essay, page 274 ; Stein, Anc. Geogr., 167 ; Rājat, 459.

41	Kunamoh (Skr. <i>Khonamusha</i>) three miles north-north-west of Pámpar.	III, a	Funeral <i>stéles</i>
42	Mánasbal on north-west bank of lake.	III, a.	Remains of terraced garden called Jarog (?) Bágh.
43	South-east of lake, near Qází Bágh	I, a.	Templet, partly immersed in lake.
44	Woossum, five miles north-east of Gándarbal, on the right bank of Sindh river.	III, a.	Ruins of temples
45	Buthishér (Skr. <i>Bhútesvara</i>) or Nárán Nág, two miles north of Vángath (map Wangat) Kánkanai valley.	II, a.	Two groups of temples dedicated to Siva <i>Bhútesvara</i> and <i>Jyeshtharudra</i> .
46	Thinun (map Tewan) three-quarter mile north east east of Bimbaga, Sindh valley.	II, a.	Ruined temple
VÁNTIPOR TAHSÍL.			
47	Vántipor (Skr. <i>Avantipura</i>) in Vular pargana.	II, a.	Ruined temple of <i>Avantisvámin</i> ...
48	Jaubrár (map Jabair), half-a-mile north of Vántipor.	II, a.	Ruined temple of <i>Avantisvara</i> ...
49	Ladu (<i>vulgo</i> Lidu), six miles north of Vántipor, Vihi pargana.	II, a.	Roofless temple, standing in pool ...
50	Ditto ditto	II, a.	Templet, east of former in enclosure of Ziárat of Mir Muhammad Hamadání.
51	Ditto ditto	III, a.	<i>Stéles</i> erected in the fields south of the village.
52	Nárástán, ten miles north east of Vántipur in Vular pargana.	II, a.	Temple (court excavated by Dr. M. A. Stein in 1891).
53	Kohil between Vántipor and Páyer	II, a.	Miniature temple

.....		Cowie Notes, 123.; Bühler, Report, page 4; Stein Anc. Geogr., 166; Rājāt I, 16; II 458.
Mughal period (Akbar?),	•	
Pre-Muhammadan period	...	Cowie Notes, 110; cf. Stein, Anc. Geogr., 113.
Ditto	...	Ditto 123.
Ditto	...	Ditto 101; Cole, Anc. Build., 11; Law- rence, 177; Stein, Anc. Geogr., 92 and 211; Rājāt, I, 20, 194; II, 407.
.....		Cowie, Notes, 114.
Avantivarman (A. D. 855—883)	...	Cunningham Essay, 275; Cowie Notes, page 121; Cole Anc. Build., 25; Fergusson, 291; Lawrence, 170; Stein, Anc. Geogr., 169; Rājāt, I, 191; II, 460; Moorcroft II, 244.
Ditto	...	Ditto ditto ditto.
Pre-Muhammadan period	...	Cunningham Essay, 289; Cowie Notes, 97; Stein, Anc. Geogr., 168; Rājāt II, 459; Vigne, II, 35.
Ditto	...	Ditto ditto ditto.
Ditto	...	Ditto ditto ditto.
Ditto	...	Stein, Vienna Oriental JI., 1891, page 345 Anc. Geogr., 169; Rājāt, II, 461; Lawrence, 172.
.....		Cowie Notes, 116.

54	Payer (map Pá Yech) in Sávur (map Showra) pargana.	I, a.	Temple
55	Malangpor (map Mallingpoor), three miles south-west of Vántipor.	III, a.	Remnants of temple, partly <i>in situ</i> on Udar, above village, partly built in village mosque.
56	Kakapor (map Kanharpoor), in Sáiru-l-Mawázi' Bálá on left bank of Vyath (Jehlam) river. ANANTNÁG OR ISLÁMÁBÁD TAHSÍL.	I, a.	Remnants of temple, possibly of Vishnu Utpalasvamin.
57	Vernág	I, a.	Garden with pavilions and stone enclosure of spring.
58	Acchabal (Skr. <i>Akshavála</i>) in the Kutahár pargana in Árapath valley, south side, 75° 17' long. 33° 41' lat.	I, a.	Garden with pavilions
59	Kóthér Kutahár Pargana, (Skr. <i>Kapatesvara</i> three miles north-east of Acchabal in Árapath valley (south side), 75° 18' long. 33, 40' lat.	II, a.	Two small temples and stone-enclosure of Pápasúdana spring.
60	On Udar of Mañan one mile south east of Bavan in Lidar valley 75° 7' long. 33° 45' ft. lat.	I, a.	Temple of Mártánda
61	Bumazu (<i>vulgo</i> Bhaumajo) between Bavan and Hutamar (map Hoot-mooroo).	I, b.	Temple of Bhímakesava (?) converted in to Zíarat of Bába Bámañín Šáhib.
62	Ibidem	I, b.	Temple converted into tomb of Ríshí Ruknu-d-dín Šáhib.
63	Do.	I, b.	Small temple in cave above village.
64	Mámál near Pahalgám, in Lidar Valley, 75° 22' long, 34° 1' lat.	I, b.	Small Siva temple of Mammesvara(?) consisting of a cella 7 ft. 9 in. square inside with a porch resting on columns.

c. A. D. 1200 (?)	...	Cunningham Essay, 254 ; Fergusson, 294 ; Lawrence, 176 ; Stein Anc. Geogr., 188, Rájat, II, 473 ; cf. Vigne, II, 41.
Pre-Muhammadan period	...	
Ditto ditto	...	Cunningham Essay, 290 ; Stein Anc. Geogr., 189 ; Rájat, , 183 ; II, 474, cf. Vigne II 31.
Jahángír (A. D. 1605—1627)	...	Stein Anc. Geogr., 182 ; Rájat I 5 ; II 417 469, Áin-i-Akb. II, 361 ; Bernier II, 296 (English), 413 ; Forster, II, 4 ; Moorcroft II, 250 ; Vigne I, 332.
.....		Stein Anc. Geogr., 180 ; Rájat I, 50 ; II 412 ; 468. Áin-i-Akb. II, 358 ; Bernier, II, 295 ; (English) 433 ; Vigne 347.
Bhoja of Málava (c. A. D. 1010 c. 1060) cf. Bühler Epigr. Ind. I, 232.		Stein Anc. Geogr., 179 ; Rájat I 6, 284, II, 412, 467. Áin-i-Akb. II 358.
Lalitáditya (A. D. 699-736).	...	Cunningham, Essay, 258 ; Cowie, Notes 118 ; Cole Anc. Build, 19 ; Fergusson, 285 ; Lawrence, 170 ; Stein Anc. Geogr., 177 ; Rájat I, 141 ; II, 466 ; Hügel II, 453 ; Vigne I 360, 394.
Bhíma Sáhi, King of Kábul, between A. D. 950 and 958.		Cowie, Notes, 100 ; Stein, Anc. Geogr., 176 ; Rájat, I, 249 ; II, 465.
.....		Cowie Notes, 101 ; Stein Anc. Geogr., 176, Rájat, II, 465.
.....		Cunningham, Essay, 251 ; Stein Anc. Geogr., 176 ; Rájat, II, 465.
Pre-Muhammadan period	...	Stein Anc. Geogr., 175 ; Rájat, II, 263, 464.

9.—Ancient Monuments,

1	Chamba city immediately to the north of the Raja's palace.	1 b.	* Temple of Lakshmí-Nárāyaṇa ...
2	Ditto ditto ...	"	Ditto Rádhá-Kṛishṇa ...
3	Ditto ditto ...	"	Ditto Chandragupta ...
4	Ditto ditto ...	"	Ditto Gaurí-Sankara ...
5	Ditto ditto ...	"	Ditto Trimukha ...
6	Ditto ditto ...	"	Ditto Lakshmí-Dámodara ...
7	In front of No. 1 ...	"	Garuda pillar, called Gugal Thamb
8	In street leading to No. 1 ...	"	Two-faced pillar, called Dumukh ...
9	Above No. 8 ...	"	Temple of Kámesvara ...
10	To the west of the Raja's palace...	"	Ditto Champávati Deví ...
11	To the north-east of the palace ...	"	Ditto *Vamsi-Gopála ...
12		"	Ditto Sítá-Ráma ...
13	Adjoining Chaugán Gate ...	"	Ditto Hari Rái ...
14	To the east of the town ...	"	Ditto *Vajresvarí or Bhagavatí.
15	On Shámdhár hill east of town ...	"	Ditto Chámundá Deví ...
16	Ditto ditto ...	"	Ditto Súhí rá maṇḥ ...
17	At south end of town ...	"	Ditto Nārasimha.
18	Kajyár, seven miles north-west of Chamba city.	"	Ditto Kaji or Pumpal Nág ...
19	Udaypur, four miles north of Chamba city (left bank of Ravi).	"	Thákurdvára, containing <i>aular</i> (i.e., <i>aputra</i>) slabs.

Chamba State.

Ascribed to Sáhilla-varman (10th century ?).	Cunningham, A. S. R., XIV, 113, cf. Vigne. Travels I, 158.
Erected by Rání Sardhá, queen of Raja Jít Singh, Samvat 1882 (A. D. 1825).	Cunningham, ibidem.
Ascribed to Sáhila-varman ...	Ditto.
Ditto Yagákara-varman ...	Ditto.
.....	Ditto.
.....	Ditto.
.....	Vigne. Travels I, 159.
Ascribed to Pandit Suránanda.	
Ditto Sáhilla-varman.	
.....	Cunningham, ibidem.
Ascribed to Dhái Batlo.	
Copper-plate grant by Soma-varman and Ásaṭa-deva.	Ditto. Cf. Kielhorn Ind. Ant. XVII, 7.
Present building ascribed to Ráj Singh.	
Ascribed to Rání Sardhá (See above).	
.....	
Ascribed to Dhái Batlo, wet-nurse of Raja Prithví Singh. (A. D. 1641-64).	
Erected in memory of Uday Singh. (A. D. 1704-20).	

9.—Ancient Monuments,

20	Sáho	...	I b.	Temple of Chandrasekhara	...
21	Mahla	...	"	Temple of Hāṁbā Devī	...
22	Chhatrári (map Chitradi), 22 miles above Chamba City.		"	Ditto Sakti Devī	...
23	Ditto	...	"	Numerous fountain slabs	...
24	Brahmaur (map Barmaor) on the Budhil river, 21 miles above Chhatrári.		"	Temple of Maṇimaheśa	...
25	Ditto ditto	...	"	Ditto Gaṇeśa	...
26	Ditto ditto	...	"	Ditto Lakṣmā Devī	...
27	Ditto ditto	...	"	Ditto Narasimha	...
28	Ditto ditto	...	"	State Kothī	...
29	Ditto ditto	...	"	Several fountain slabs.	
30	Triloknāth (Lāhul), near Tunda on the Chinab.		"	Temple of Triloknāth (i.e., Avalokitesvara).	
31	Udaypur, 3 miles north-west from Triloknāth.		4	Temple of Mirkula (?) Devī, ornamented with woodcarving.	
32	Mindhal (Pāngī)	...	4	Temple of Chāmundā Devī	...

Chamba State.

Presumably referred to in Saráhan <i>prasasti</i> (10th century?).	<i>Cf.</i> Part II of this Report, page 56.
Ascribed to Dháí Batlo, wet-nurse of Raja Prithví Singh. (A. D. 1641-'64).	
The brass *image erected by Raja Meru-varman. (c. A. D. 700?).	Cunningham A. S. R., XIV, 112.
The brass * image of Nandi erected by Meru-varman.	Ditto ditto.
The brass *image erected by Meru-varman.	Ditto ditto.
The brass *image erected by Meru-varman.	Ditto ditto.
Copperplate grant by Yagákara-varman.	
Ascribed to Raja Prithví Singh.	
.....	<i>Cf.</i> Kangra Gazetteer, Part III, page 18, and my note Triloknath in J. A. S. B., LXX, Part I, No. 1 (1902).
Copper-plate grant by Prithví Singh, dated Samvat 1698 (A. D. 1641).	

PART

10.—Inscribed

No.	Inscribed object.	Find place.
1	Base of a pilaster (fragment) ...	Jamál-garhí ...
2	Halo of a Bodhisattva (?) head ...	Ditto ...
3	Halo of a Buddha image (fragment ; height M. 1, 20).	Unknown ...
4	Relief repr. "the visit to the writing school" (fragment, height 15 cM., br. 18 cM).	Ditto ...
5	Pedestal of a Bodhisattva image (fragment ; height 22 cM., br. 25 cM).	Ditto ...
6	Pedestal of a Buddha statue "the Chársada pedestal," excavated by Lieutenant M. Martin in 1882.	Shahr-i-nápurán between Rájar and Utmanzai (Hashtnagar).
7	Pedestal of a Buddha statue "the Hashtnagar pedestal" obtained by Mr. L. White King in 1883.	Pálátú Dherí near Rájar ...
8	Pedestal of a Buddha statue (head missing ; height 2M.) excavated by Mr. A. E. Caddy in 1895.	Lorián Tangai (Swát) ...
9	Image of Hárítí, discovered by villagers in 1901.	Skárah Dherí, 8½ miles north of Chársada (Hashtnagar).
10	Pedestal of a Buddha statue (fragment ; excavated in April 1903).	Pálátú Dherí near Rájar ...
11	Pedestal of a Bodhisattva statue (fragment ; excavated in April 1903..	Ghaz Dherí near Rájar ...

II.

Gandhāra Sculptures.

Place of custody.	Reference.
Unknown ...	Cunningham, A. S. R. V., page 63, Pl. XVI, fig. 7, cf. Bloch. List of negatives, No. 997.
Ditto ...	Cunningham, ibidem. fig. 8, Senart J. A. Série 8, T. XV (1890), page 132.
Central Museum, Lahore (No. 25).	
Ditto (A, I, 206).	
Ditto (C, II, 679).	
Ditto (No. 1194) ...	Bühler, Ind. Ant., XXV (1896), page 311.
British Museum ...	V. A. Smith, J. A. S. B. LVIII (1889), page 144, Ind. Ant. XVIII (1889), page 257 and xxi (1892), page 166. Bühler. Ind. Ant. xx (1891), page 394. Senart, J. A., Série 8, T. XV (1890), page 124, and série 9. T., XIII (1899), page 530. Burgess, J. I. A. I., VIII (1898), No. 62, page 28, Pl. V. Fig. 3 and VIII (Jan. 1900), No. 69, page 89.
Indian Museum, Calcutta ...	Senart, J. A., Série 9, T., XIII (1899), page 326, Burgess, J. I. A. I., VIII (Jan. 1900) No. 69, page 89 Cf. Proc. A. S. B. 1898, page 60. Bloch. List of Negatives. No. 1035.
Central Museum, Lahore ...	Stratton, J. A. O. S. XXIV (1903), page 1.
Destined for Peshāwar Museum ...	To be edited in the Annual Report of the Director General of Archæology.
Ditto ...	Ditto.

From the foregoing list of inscribed Gandhāra sculptures Nos. 5 and 11 may at once be eliminated, the inscriptions on both being so much destroyed that not even their purport can be ascertained. No. 4 can hardly be said to be an epigraphical record. The sculpture refers to an event of Gautama Buddha's childhood, his first visit to the writing school (*lipisālā-samḍarsana*), described in the 10th Chapter of the *Lalitavistara*.^{*} It is said that on that occasion the future Buddha excited the amazement of the schoolmaster Visvamitra by showing himself familiar with sixty-four different scripts—Brāhmī, Kharoshthī, etc., of most of which the preceptor had not even heard the name. On the fragment in the Lahore Museum we find a sitting figure in the centre holding on its knees a writing table (*lipiphalaka*) on which four Kharoshthī letters are visible: *dha*, *pa*, *ra* (or *ba*) and *na*. The sculpture is of interest, as it appears to be the only representation of that scene hitherto found in Gandhāra. The epigraph only confirms the prevailing use of the Kharoshthī script in the north-west during the period when the Gandhāra school flourished.

The remaining eight epigraphs are all short votive inscriptions. In three cases we find this clearly indicated by the word *dānamukha*, the usual term used in Gandhāra to indicate a pious gift. In No. 8 the word *dāna* is found instead. Mostly they contain the name of the donor, but only in one case the name of the object is mentioned. Nos. 6, 7 and 9 are dated, and on that account possess a special interest for the chronology of the Gandhāra school of sculpture. With two exceptions the inscribed object is an image either of a Buddha or a Bodhisattva. The last point cannot be decided on in the case of the pedestals (Nos. 5—7 and 10), where only the feet of the image remain. But it may be noticed that Buddha-statues in monk's dress are always barefooted, whereas Bodhisattvas in royal attire wear sandals. There are, however, instances of the latter also being represented with bare feet, so that the criterion cannot be said to be absolutely reliable. In Nos. 2 and 3 the inscription is found on the halo of the image, but the other Buddha and Bodhisattva statues have it invariably along the rim which runs beneath the relief on the front of their pedestals. On the Hārītī image (No. 9) the lines are cut vertically on the flat surface of the stone to the proper left of the image. Only in one case the inscribed object is not an image, but the base of a pilaster.

It is noteworthy that, leaving aside No. 4, half the inscribed sculptures were found at or near the ancient site of Pushkalāvati on the lower Swāt. One was found in the Upper Swāt Valley, two at Jamāl-garhi, and of the others the find-place is unknown. The eleven sculptures are scattered among four different Museums, which circumstance adds to the difficulty of their study. By the efforts of various scholars in Europe and India the reading of the majority of them can be said to be settled. Less certain is in some of the cases their interpretation. The present note in resuming the results hitherto obtained will, it is hoped, contribute to reducing the existing difficulties.

The following are the transcripts and translations found in the publications referred to above. In a few cases corrections or completions will be proposed. In the present report it is impossible to support these by facsimiles. But I hope to be able to do so in a subsequent publication. No. 1 was read by General Cunningham *Budhavarā māsā che [tra] e-thuna*; from the facsimile and photograph it appears that the fourth letter has a loop to the left of the foot of the vertical stroke, and consequently must be read *ru*. For the missing second letter in the second line I propose to read *ta*. The reading therefore will be:

Budhavarumasa che...

e[ta] thuna.

* cf. Kern. *Manual of Indian Buddhism*, page 15.

The meaning of the second line is "this pillar" (*Skr. esha sthūnah*).

No. 2 was read by General Cunningham and corrected by M. Senart—

Saphale danamukhe "a profitable gift."

No. 3 has hitherto remained unpublished. I read it:

Bosavarumasa da [*namukhe* ?]

No. 6 was read by Dr. Bühler:

Arog.....*Samghamitrassa sham* (?)...*sa danamukhe Budho tu*...*sa*...
Arog...*me*.

"A Buddha, the excellent gift of Samghamitra Sham. [May I obtain] health."

By a careful examination of the original I have arrived at a slightly different reading—

Aroga.....*Samghamitrasya shamanasa danamukhe budhorumasa aroga*.....

It is of some interest that the donor calls himself a *sramana*, whereas the figures on the front relief of the pedestal are actually represented as monks. Unless this is purely accidental, it would support a hypothesis, which I have ventured elsewhere,* that the scene of adoration carved on the pedestal has a distinct bearing on the donation of the statue.

No. 7 was finally read by M. Senart—

Sam. 384 Prothavadasa masasa di [*vase*] *pa* [*m*] *chame* 5.

For *in ase pamchame* I should prefer to read with Dr. Bühler *divasami pamchami*. The meaning, however, remains the same—"On the fifth day of the month Praushthapada in the year 384."

No. 8 according to the reading proposed by M. Senart.

1. *Sa. 318 Prothavadasa di 27 Budhaghoshasa danam*.

2. *Sa*[*m*]*ghorumasa sadarahhatisa*.

"The year 318 the 27th of Praushthapada, gift of [this] monastery by Buddhaghosha with his wife and brother."

I must confess that with regard to the last word I have some doubts as to the correctness of the proposed reading. The third letter has clearly an *e* stroke on the top, whereas the fourth one presents the appearance of palatal *s*. For the fifth letter I feel inclined to read *ri* on account of its similarity with the preceding *r*'s. This would produce *sadaresarisa*, a compound noun, the last member of which seems to be the word *isari* (*Skr. tsvari*).

No. 9 was partly deciphered by the late Dr. Stratton, who read the first line—*Vashra ekunasitasatimae* (or *ekonavitasatimae*) *Ashadasa masasa*.

4. *Budhavare*.

"In the year 179 (or 191), on Wednesday, the fourth of the month Ashāda (*i. e.*, Ashādha).

* Note sur une statue du Gandhāra, Bulletin de l' école française d' Extrême Orient. Avril-Juin 1903, page 10.

No. 10 I read—

[Ga] *dasa danamukha*—

“The gift of Gada.”

It will be seen, that in four of these inscriptions we meet with a compound noun (or adjective) in the genitive case, the second member of which is *varuma* or *o(u)ruma*. Considering that in Prākṛit *ava* becomes regularly *o*, there can be little doubt that *budhavaruma* of No. 1 and *budhoruma* of No. 6 are the same words, and that *samghoruma* of No. 8 is a later form of *samghavaruma*. The question is, what is the meaning of *varuma* in these compounds. The only explanation which I can offer is that *varuma* is a Prākṛit form for Sanskrit *varman*. It is true that in the dramatical Prākṛits as well as in Pāli *varman* becomes *vammo**, but this does not preclude the possibility of a form *varuma* in a dialect spoken on the north-west frontier of India. It should be remembered that the insertion of a *svarabhakti* vowel between two consonants is by no means uncommon in Prākṛit.†

As to the meaning of the expression, it is evident that, where we find a noun connected with the word *danamukha* or *dana*, it can indicate either the donor, or the object, or the recipient. Now in two out of the four cases the donor is mentioned before *danamukha*. In No. 6 it is the monk Samghamitra; in No. 8 his name is Bu(d)dhaghosha. That the words on *varuma* cannot indicate the gift is manifest from No. 1, where the gift is mentioned in the nominative case: *e (ta) thuna* ‡ so our conclusion would be that the words on *varuma* indicate the recipient of the gift which in Nos. 1 and 6 might be “the house of the Buddha,” i. e., a temple, and in No. 8 “the house of the congregation,” i. e., a monastery. It must, however, be admitted that the meaning “house” for *varman*, though recorded by some *kosas* is a very exceptional one, and that, if the recipient were to be indicated, one would rather expect the locative case. There is another possibility that *budhavaruma*, etc., are adjectives (*bahuvrīhi*-compounds), meaning “protected by the Buddha, by the Samgha” (cf. expressions like *Buddha-rakshita*, *Samgha-rakshita*). In that case they would have to be considered as in apposition to the nouns *Samghamitrasya* and *Budhaghoshasa*. A parallel is found in the Kanhiyāra rock inscription,§ where the noun, which indicates the gift, stands between two nouns in the genitive, the first of which is the name of the donor. In Nos. 1 and 3 of our epigraphs the words *Budhavarumasa* and *Bosavarumasa* would seem to be the names of the donors || but the fragmentary state of both these inscriptions does not allow us to judge of it with certainty. I must leave to more experienced Prakritists to decide which is the right explanation; that there is some connection between the words on *varuma* and *o(u)ruma*, occurring in these inscriptions, can hardly be doubted.

This is not the place to discuss at length the much-vexed question as to which era the dates in three of our inscriptions refer. Only in connection with

* Vararuchi, IV, 18 in Lassen, Instit. Pracrit, page 91. .

† Pāli *kudumala*, *ātumá*, *idhumá*, *pāpundī*. But *r* before *m* becomes regularly assimilated in Pāli and also in the dramatical Prākṛits; v. Pischel Grammatik der Prākṛit Sprachen, page 198.

‡ M. Senart has already pointed out the improbability of the noun indicating the gift being in the genitive.

§ Epigr. Indica, Vol. VII, page 116.

|| A comparison of the two words would lead us to ask whether the first member of the latter compound can be a derivative from the word *Bodhisattva*, which in Chinese has become *pousa*.

the other epigraphs of the Kushan period could this adequately be done.' It may, however, be stated that the discovery of the inscribed Hárítí image, a few years ago, and also to a certain extent the results of last year's excavations at Chársada are likely to influence our conclusions. The Hárítí image, which exhibits a very debased style and inferior workmanship, is dated in the year 179.* The two pedestals, which are dated Samvat 318 and 384 respectively, are of an infinitely better class, and may be ranked with those sculptures, which betray a strong Hellenistic influence. Taken for granted that the history of the Gandhára school has been one of continual deterioration, the natural conclusion will be that the Hárítí image is considerably later than the two pedestals. Consequently their dates cannot refer to the same era. It has been accepted by the best authorities, that the Gandhára school flourished in the first century of the Christian era. Then how can we make this agree with the dates on the two pedestals? We should have to assume an era, the starting-point of which fell about 300 B. C. Such an era exists: the Seleukidan era commenced from B. C. 312. The probability of this era having once been used in the north-west of India was already accepted by Cunningham,† on account of the occurrence of the names of Macedonian months in Indo-Scythian inscriptions; that it should be found in connection with sculptures which exhibit so strong a Hellenistic influence seems very plausible.

Supposing then that the Loriyan Tangai and Hashtnagar pedestals were dated according to this era, we should obtain the years 6 and 72 A. D., respectively, which would carry us back to exactly that period, in which the Gandhára school of sculpture is generally supposed to have flourished. Kanishka is credited with having instituted the Saka era, commencing from A. D. 78. From this date, therefore, the old era must have fallen into disuse, and this explains why no dates higher than 384 have been found. As to the Hárítí image, it is evident that it cannot be ascribed to an anterior date. We shall, therefore, have to assume that it was dated according to the Saka era. That would give A. D. 257, a date at which we may assume that Graeco-Buddhist sculpture had declined to the level represented by the Hárítí image. That the decline must have been a rapid one can be inferred from the coinage of the Kushan period.

The foregoing is no more than a hypothesis, and will have to be considered as such until an inscription dated according to two different eras or some other discovery will settle the matter. For the present it may at least be recommended to the attention of scholars, as it has the double advantage of presenting, as far as I can see, no new difficulties, and of offering a solution to difficulties which otherwise are impossible to remove.

* A study of the inscription has satisfied me that Dr. Stratton's first reading is the correct one.

† Book of Indian eras, page 41.

11.—The *Prasasti* of Saráhan (Chamba State).

For an account of the epigraphs on metal, discovered in Chamba State* during the summers of 1902 and 1903, I may refer to an article which will shortly appear in the Annual Report of the Archæological Survey. Here I wish to give a preliminary notice of a new inscription on stone, which at my last stay in Chamba was pointed out to me by Pandit Thakur Das, an intelligent young Brahman in the State service. It is found in the hamlet Saráhan, situated in the Sáho valley, opposite Sáho, the chief place of the *pargana* of the same name, at a distance of about eight miles from Chamba town. The stone, on which it is engraved, is now kept in a small and insignificant *linga* temple of a type commonly found in the villages of the Panjáb hills.

The inscription is carved on the front and the back of the slab, the inscribed sides being 22 inches in width and $6\frac{1}{4}$ inches in height. It consists of 20 lines, of which 1—11, measuring 21 inches in length, are on the obverse, and 12—20, measuring $20\frac{1}{2}$ inches on the reverse, the last line being only $14\frac{1}{2}$ inches long. The average size of the letters is $\frac{1}{4}$ to $\frac{3}{4}$ inches. The epigraph is remarkable both for its fine workmanship and its excellent preservation. On the obverse some small pieces have flaked off along the margin, but this has hardly affected the lettering. On the reverse the two upper corners are broken, by which the first and last two *aksharas* of line 12 have become lost. By an ingenious conjecture, for which I am indebted to my friend, Pandit Nityananda Sástri, of Srinagar (Kashmir), it has been possible to restore the missing syllables with next to full certainty.

Except for the beginning formula *om svastih*, the inscription is composed in Sanskrit poetry. It consists of 22 verses, of which the first and the last, which are benedictory verses, are in the *Aryá* metre. The remaining *slokas* are in the *Indravajra* metre, except the second and third, which are *Vasanta-tilakas*. The language is grammatically correct, and the verses are well composed. The character is *Saradá*, of a type as is found on the earliest Chamba copperplates.

The document records the foundation of a temple dedicated to Siva (sl. 21) by an individual called Sátyaki, the son of Bhogata,† and married to a lady Somaprabhá by name, who was born from the house of the lord of Kishkindhiká (sl. 2—4). The greater part of the poem (sl. 5—20) is devoted to the praise of this lady, whose charms are extolled in elegant, but highly artificial, *kavya* style. "In order to establish an unshaken friendship between her and the mountain daughter (*Párvatí*)" her husband, Sátyaki, built a temple to "Him whose diadem is marked with the stainless sickle of the moon (*Siva*)."

No further information is given regarding the donor and his family, but we may surmise from certain expressions (*vijitáricakrah*, sl. 3, *jayatu prithvím sakalám*, sl. 22), and especially from the term *devi* applied to his consort, and that of *narendra*, applied to himself, that he was some local ruler. As the names Bhogata and Sátyaki do not occur in the *vamsávalí* of the Chamba

* Chamba is situated on the upper Ravi, between the territories of His Highness the Maharaja of Kashmir and the Kangra district. The State includes a portion of the Upper Chinab Valley, namely, Pangri and a part of Láhul. Cf. Cunningham Ancient Geography, page 141.

† For proper names ending on *ta*, cf. Ásaṭa, Dhammaṭa, Jásata, Kallata, Samkaṭa, Samgaṭa which occur in the *Rájataranginí*.

rājās, he possibly belonged to the class of the *rānas* (Skr. *rājānaka*), petty chiefs, who, according to tradition, occupied the Ravi valley up to the time of Sāhillavarman, the founder of Chamba town. Judging from the character, the inscription would seem to belong to the tenth century. Unfortunately it does not contain any date. It is not a little surprising to meet here with the name Kishkindhikā, evidently meant to designate a locality somewhere in the neighbourhood of Chamba. I am unable to offer any suggestion as to its position.*

The temple founded by Sātyaki is indicated as *devakulan kalanka-mukt-endu-lekh-ānkita-sekharasya* (sl. 21), and again in the final benedictory verse Siva is spoken of as *himarasmī-sekhara* (sl. 22). From this I infer that the temple, the foundation of which the inscription records is not the village temple of Sarāhan, but the large *sivālaya* of Saho, known by the name of *Chandrasekhara*, and believed to be one of the most ancient shrines of Chamba. Possibly when this temple was renewed, for the present building is evidently modern, the record of its foundation was placed in security in the shrine on the opposite bank of the river, and allowed to remain there up to the present day.

On the next page a *Nāgarī* transcript of the inscription is given.

* The Kishkindhikas are mentioned in the *Brhatsamhitā*, 14, 6, as a tribe inhabiting the south-eastern region, and in the *Harivamsa*, 14—20, together with the Khasas, Tukhāras and other tribes conquered and converted by Sagara.

श्रीः स्वस्ति ॥

जयति शिव एष ईशः सोमप्रभयाः विभूषितशरीरः ।

सततानुरक्तगौरीदेहार्धनिबद्धसद्भावः ॥ १ ॥

आसीत्प्रशस्तगुणगौरववृत्तयुक्तः पर्युल्लसद्भिमलिमाकरराजिशुद्धः ।

श्रीभोगटो भुवनभूषणभूतमूर्तिः सुव्यक्तमौक्तिकमणिप्रतिमः पृथिव्याम् ॥ २ ॥

तस्मादजायत जयन्त इवामरेन्द्राच्चन्द्रार्धशेखरधरादिव कार्तिकेयः ।

श्रीसात्यकिः प्रणयिदैन्यनिराकरिष्णुर्विष्णुर्यथा पृथुगुणो विजितारिचक्रः ॥ ३ ॥

किष्किन्धिकाधोशकुले प्रसूता सोमप्रभा नाम बभूव तस्य ।

देवो जगद्भूषणभूतमूर्तिः त्रिलोचनस्येव गिरीशपुत्री ॥ ४ ॥

अपूर्वमिन्दुं प्रविधाय वेधाः सदास्फुरत्कान्ति कलंकमुक्तम् ।

संपूर्णबिम्बं वदनं यदीयमभूत्तरां कंटकितांगयष्टिः ॥ ५ ॥

नानाविधालङ्कृतसंनिवेशे विशेषरम्या गुणशालिनी या ।

मनोहरत्वं सुतरामवाप सचेतसां सत्कविभारतीव ॥ ६ ॥

शृंगारसिन्धोः किमियं नुवेला किं न्वा मनोभूतरुमंजरी स्यात् ।

वसंतराजस्य नु राज्यलक्ष्मीस्त्रैलोक्यसौन्दर्यसमाह्वतिर्नु ॥ ७ ॥

जगत्त्रयीवश्यविधानदक्षा विद्या मनोमोहनिकाभिधा नु ।

इत्थं जनो जातवितर्कराशिर्यस्या न निश्चेतुमभूत्समर्थः ॥ ८ ॥

क्षणं प्रमोदोलसया समेतो दृशा क्षणं विस्मयगर्भया च ॥

क्षणं वितर्काकुलरूपया च पश्यं जनो यां बहुभावको भूत् ॥ ९ ॥

या च हिरेफद्युतिकेशपाशं बिभर्ति धात्रा कुसुमायुधाय ।

जगत्त्रयीमानससंयमार्थं कृतं प्रियं कर्तुमभीप्सुनेव ॥ १० ॥

समानतभूधनुषा कटाक्षविद्धेपबाणैर्जनतामनांसि ।

आक्रांतवत्या सुतरां विजित्य निराश्रयोकारि यथा मनोभूः ॥ ११ ॥

यस्याः कपोली परिपांडुरांगौ सौन्दर्यकांतिद्रवनिर्भरी च ।

नेत्रोत्पलानंदविधानदक्षौ शशांकबुद्धिं कुरुतो जनस्य ॥ १२ ॥

रागान्वितेनाप्यधरस्य यस्याः काटिन्यभाजा सुकुमारमूर्तेः ।

न पद्मरागेण रसोज्झितेन सुधारसस्यन्दिन आपि साम्यम् ॥ १३ ॥

यस्याश्च वज्रोज्ज्वलदन्तराजमृणालकौमल्यभुजालतायाः ।

तुंगं मल्लावण्यजलं विभाति कुचद्वयं दुर्गमिवात्मजस्य ॥ १४ ॥

बालप्रवालारुणभावभाजी करांबुजे यद्वदनेदुभासा ।

योगेपि यस्याः प्रविकस्वरत्वं धत्तो जने विस्मयकार्यभूतत् ॥ १५ ॥

शुभ्रत्वभाजा विमलात्मकेन प्रसर्पता यातिमनोहरेणे ।

नक्षत्रं शुजालेन विभाति दिक्षु मुक्ताकलापानिव विक्षिपंती ॥ १६ ॥

यस्याश्च भूधर्यस्तनभारभत्या मा भूद्धिभंगः क्षणताकुलस्य ।

एतस्य शंकामिति बिभ्रतेव धात्रा वलीदामचयेन बद्धम् ॥ १७ ॥

लीलाविलासादिकरत्नकोणसर्वस्वसारं समवेत्य तत्स्थम् ।

तद्रक्षणार्थं मकरध्वजेन मुद्रेव यस्या विदधे च नाभिः ॥ १८ ॥

यस्या विशाले च नितम्बबिम्बे दृष्टिभ्रंशंती नितरां मुमोह ।

जहू च धत्तेम्बुजगर्भगौरौ सुसंगतौ साधुजनो यथा या ॥ १९ ॥

पतेत्सुधारसूतिकरप्रतानो व्याकोशताशालिनि पंकजे चर्त ।

तस्याः सरगे चरणाब्जयुग्मे नखांशुजालस्य तदोपमा स्यात् ॥ २० ॥

अप्रच्यवं शैलजया सहास्याः स्यात्सख्यमित्येतदसौ नरेन्द्रः ।

अचीकरद्देवकुलं कलंकमुक्तंदुलेखांकितशेखरस्य ॥ २१ ॥

जयतु हिमरश्मिशेखर आवसुधं चेदमस्तु देवकुलम् ।

प्रख्याततमं जयतु च पृथ्वी श्रीसात्यकिः सकलाम् ॥ २२ ॥

12.—A Fragmentary Prasasti from Sirmor.

During the rainy season of 1903 an inscribed stone was discovered in a ruined tank in Sirmor, the most important of the Simla Hill States, and sent to my office* at the request of Mr. H. A. Rose, i. c. s., Superintendent, Revision Imperial Gazetteer, Panjáb. No further particulars are as yet available regarding its find-place. The inscribed surface of the stone measures 8 inches in width by $4\frac{3}{4}$ inches in height, the average size of the letters being $\frac{3}{8}$ inches.

The inscription unfortunately is but a small fragment of what once must have been an extensive *prasasti* or eulogy. The little that remains is so incoherent, that not even the purport of the epigraph can be ascertained. This is the more to be deplored, as evidently the *prasasti* was composed in good Sanskrit poetry of a highly developed *kāvya* style, in which a great variety of metres was used. The stone contains portions of eight lines. Of the first line only the lower part of some of the *aksharas* is preserved. In the next four lines a few syllables are effaced or indistinct. The last line contains only the date, namely, Samvat 17. The lower part of the figures is broken away. Evidently the era referred to is the *Lokakāla* or *Saptarshisamvat*, in which the hundreds are omitted. It is commonly used in inscriptions in the Panjáb Hills. Judging from the character, the epigraph would seem to belong to the 10th century. If so, its date would be A. D. 941.

The following is a transcript and translation of so much of the *prasasti* as is legible :—

1. Illegible.

2. manitah prera.....Jamná.

Prachanda-vāt-āhata-patra dha[ra].....

3. [Pá]tálád=iva nissrtā bhagavat [kīrtir] bhujangaprabhoh l svargan
gantum=ivālaghur=virachitā [sa].....

4. [Loke yāvad=vi]mala-saralā srūyate Jt[rji]rennt l tāvat=tishtitav=
idam = abhimatair = avrtam = bhūribhogaih ll Idam.....

5. ...m=abhīstah sphutam pushta...tita dushta-kunjāra-ghat-ānga-
jushta-Gangā-tataih te.....

6. [Sa]kra-parākramah ll Sūtrakarm = opajīvanti yasy = ādy = āpy =
uttamā narāh so.....

7. ...lalitā prasastih ll kame kāmam sphurati tarunī-kānta-ne[trā].....

8. Samvat 17.

Translation.

2. The leafy [trees] struck by a violent wind.....

3. Like the excellent [glory] of the Lord of Snakes which has come forth from the lower world, slow, as it were, to ascend to heaven, constructed.

* The stone has since been placed in the Lāhor Museum.

4. [As long as in the world] the Jī[rjī]rennī is known to be pure and straight, so long may this exist, surrounded by desirable [and] plentiful possessions. This.....

5. Sought for clearly by the banks of the Ganges, frequented by troops of strong.....and vicious elephants.....

6. He of the strength of Sakra. He, on whose building even now excellent men subsist.....

7. [This] charming eulogy. Although in love the lovely eye of a girl sparkles..... ..

8. In the year 17.

The inscription seems to have been the record of the foundation of some building, probably a temple, judging from what is said in line four. Jīrjirennī, if this be the correct reading, must be the name of some river or rivulet, on or near the banks of which the building was erected. The only river in Sirmor, the name of which is somewhat similar, is the Jojur which flows at a distance of about two miles to the west of Nahan. But I do not believe that an etymological connection of the two words is linguistically possible.

The following metres occur in the inscription :—

Upendravarjā or *vamsasthavilā* in l. 2.

Sārdūlavikrīḍitā in l. 3 and 5 (?)

Mandākrāntā in l. 4 and 7.

Anushtubh in l. 5.

Vasantatilakā or *Upendravarjā* in l. 7 (first part).

13.—Jaina-Images from Tonk.

BY PANDIT HÍRANANDA, SHĀSTRÍ, M.A.

Eleven Jaina images were accidentally excavated in January, 1903 at a place near the palace of His Highness the Nawáb of Tonk (Rájpútáná). They are the representations of eleven different *Tírtthankaras*, sitting cross-legged in meditation, with the right hand laid over the left in the lap with the palm upwards. They are identically alike, with the exception of the snake-crests over *Pársvanátha* and *Supársvanátha* and the *lānchhanas* or symbols. They are of white marble and in a fair state of preservation. Their style is rather clumsy. The names of the *Tírtthankaras* are not indicated, but can be inferred from the symbols. They are as follows:—

- I. *Pársvanátha* (28 inches by 23 inches) has seven snake-hoods over the head and a snake as symbol.
- II. *Supársvanátha* (about 25 inches by 19 inches) has five snake-hoods over the head and a *svastika* as cognizance.
- III. *Mahāvīranátha* (about 22 inches by 18 inches) has a lion for cognizance. (Dr. Burgess does not mention him in the list given in Ind. Ant., Vol. XXXII, December 1903, Part I).
- IV. *Neminátha* (about 19 inches by 15 inches) has a conch as his *chihna*.
- V. *Ajitanátha* (about 21 inches by 17 inches) has an elephant as symbol.
- VI. *Mallinátha* (about 21 inches by 17 inches) has a *kalasa* or pitcher as *lānchhana*.
- VII. *Sreyāmsaprabha* (about 21 inches by 17 inches) has a rhinoceros as cognizance. (Dr. Burgess *ibid.*, page 462, gives a deer as the *chihna* saying "Sreyāmsa has a deer as *lānchhana* in place of the *svetāmbara* rhinoceros."
- VIII. *Suvidhinátha* (about 21 inches by 17 inches) has a fish for *lānchhana* (Dr. Burgess does not mention this name in the list referred to above.)
- IX. *Sumatinátha* (about 18 inches by 17 inches) has a cock or 'red goose, or the curlew' as his symbol. (Dr. Burgess gives a wheel or circle as his emblem *ibid.*
- X. *Padmaprabha* (about 16 inches by 13 inches) has a lotus bud for symbol.
- XI. *Sántinátha* (about 16 inches by 13 inches) has a tortoise for cognizance in place of antelope of *Svetāmbaras*.

The bases of these bear inscriptions which are practically identical and written badly in Devanāgarī alphabet and corrupt Sanskrit. The date Samvat 1510, *Māgha Sukla* 10th, corresponding to Sunday, 19th February 1453 A. D., is invariably the same.

They belong to the *Digambara* sect of the *Jainas*, a conclusion evidenced by the use of the term *mūlasamgha* in the inscriptions and the fact of their being

nude. They were set up, according to the inscriptions, by a rich man, named *Lápú*, his sons *Sálhá* and *Pálhá* and their respective wives, *Lashamini*, *Suháginí* (also called *Suganasrí*) and *Gáurí*, who call themselves *bhaktas* of *Jinachandra*, and belonged to the *Shandelavála* (evidently the *Khandarwáls* of Dr. Bühler) division of the *Digambara* community, and the *Vákulyavála Gotra*.

One inscription, which is on the image of *Pársvanátha*, tells us that the sculptures were carved in the reign of *Lúmgaradeva* who may have been a local ruler of the day but seems to be unknown to history. Their concealment was probably due to some iconoclastic persecution.

His Highness the Nawáb has expressed his intention to present these eleven images, as a contribution from the Tonk State, to the Government Museum at Ajmir, when constituted.

74.—*Bhadraváh Notes.*

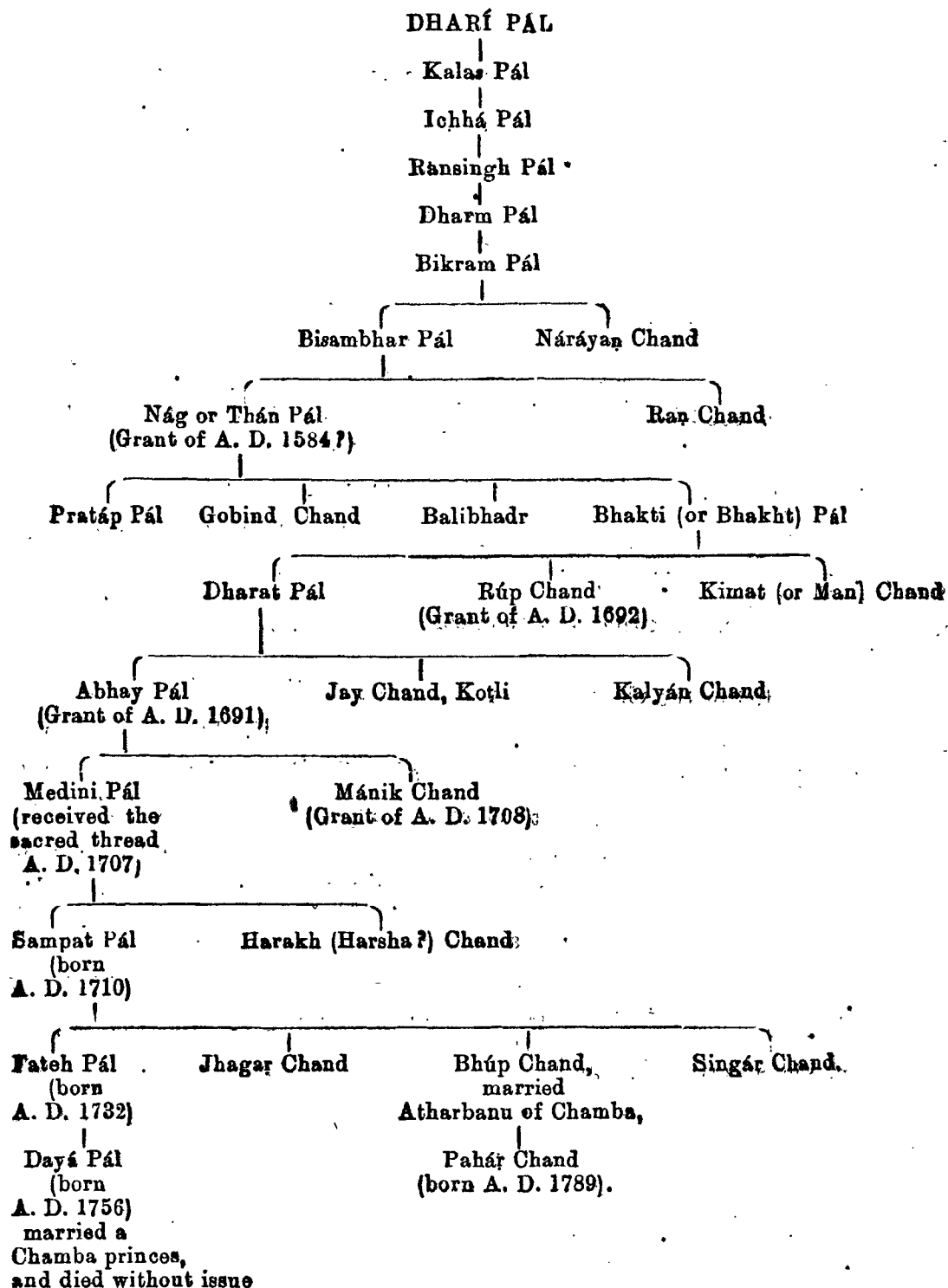
Bhadraváh, the picturesque valley of the Níru (Skr. *níra* ?), is now included in the Jammú Kashmir State. Its ancient name Bhadrávakása, literally "Happy Space," is mentioned in the *Rájatarangini* (VIII, 501; cf. Dr. Stein's translation, Volume II, page 431), where we read that Sahasramangala, the pretender, being exiled by king Sussala, resided in Bhadrávakása. From this it appears that in the beginning of the 12th century Bhadraváh did not belong to Kashmir. In the Chamba copper-plate (l. 17) of Somavarmān and Āsatadeva*, the latter of which was a contemporary of Kalasa of Kashmir (A. D. 1063—1089), mention is made of a man from Bhadraváh (Skr. *Bhadrávakástya*) as a landholder in the village Bhadram (Skr. Bhadravarma), near Chamba city. It would be preposterous to conclude that in those days Bhadraváh belonged to Chamba. But it deserves notice that the list of local Rájás contains no more than seventeen names, and would not carry us further back than the 15th century A. D.

It is stated in the Chamba chronicle that Brijráj Dev of Jammú ceded Bhadraváh and Kashtavár to Ráj Singh of Chamba (A. D. 1764—1794), who received tribute from Dayá Pál, the Bhadraváh Rájá. After the line of local Rájás had become extinct, Charat Singh, grandson of Ráj Singh, established his younger brother Zoráwar Singh in Bhadraváh as governor (Chhotá Rájá)†, but finally the valley was occupied by Guláb Singh, and has remained since in the possession of Jammú.

* Edited by Prof. Kielhorn *Ind. Ant.*, XVII (1888), page 7.

† cf. *Vigne Travels*, I, page 195.

The geneological lists (*vamsāvalī*) of the Bhadravāh Rājās contain the following names :—



The dates given after some of the names have been taken from copper-plate inscriptions, but no documents of this kind seem to exist previous to Nāg Pāl. About this ruler some curious legends are current. It is said that his mother, a Kashtavār princess, became a widow six months after her marriage with Bisambhar Pāl. In order to avert the extinction of the house, it was resolved to resort to Bāsiki Nāg (Vāsuki Nāga), the presiding deity of the valley. The queen was left in the Nāg temple for one night and became pregnant. Now as she was afraid that the legitimacy of her child would be doubted, she

prayed Báski-Nág to remove all suspicion. So it happened that the son who bore had a snake-hood issuing from his back, and was therefore named Nág Pál.

Another legend says that Nág Pál, when king, once betook himself to Delhi in the time of Akbar, the Great. There it happened that the Rájá's and the Emperor's water carriers met at the same well, and each of them wanted to fill his *mashak* first. The end of the quarrel was that the imperial water carrier was thrown in the well. Then Nág Pál was summoned before the Bádsháh, but he defended his servant's behaviour by saying that the water he wanted was intended for the worship of Báski Nág, and that it would have been polluted if the Emperor's *máshki* had been allowed to draw water first. Akbar asked him scornfully who this Báski Nág was, and called for a miracle, from which it would appear that he was mightier than himself. The Rájá promised to show him one next day, and when he appeared again before the Emperor, a five-headed snake issued from his turban and threatened to ascend the throne. Then Akbar became very much afraid and promised him a boon if he would take the snake back. So the Rájá did, and obtained the privilege of the royal drums (*naubat*) which up to the present day are beaten in the temple of Báski-Nág at Bhadraváh.*

Of Medini Pál tradition holds that he founded the present town of Bhadraváh: Nagar, "the town," as it is called here as elsewhere in the smaller Hill States. The ancient capital, Dughánagar by name, which was situated at the confluence of the Níru and the Halon rivulet, met with a violent end. It was in the time of a famine, so the story goes, that Báski Nág assumed the shape of a mendicant and went to Dughánagar, where he begged for food. But at every door he met with a refusal till at last he came to the house of an old woman, who said: "I have only a few herbs, but you are welcome to them." Then when she looked at him more closely, she noticed that water was dripping from his girdle, and she understood that her guest was not a mendicant, but Báski Nág. Seeing that she had recognised him, he warned her not to speak to anybody of his visit. Then he told her that within a few days the town would be destroyed, but that her house would be saved. After a few days a violent storm arose from the top of Kamalás, and the whole town was flooded, except the house of the old woman. The boulders which the angry Nág hurled down, still cover the place where once Dughánagar stood.

This legend has many features in common with that of the destruction of Narapura by the Nága Susravas, told by Kalhana in the *Rájatarangini*. (I., 201—275). There also we read that the Nága, though having assumed human shape, is recognisable by his hair-tuft dripping with water. And the origin of the stone-waste along the Rembyára river in Kashmir is explained from a similar cause as that on the confluence of the Níru and the Halon in Bhadraváh. The numerous legends relating to the Nágas which are either found in Brahmanical and Buddhist literature or are still current in the valley of the Himálaya can in my opinion only lead to one conclusion regarding the true nature of the so-called serpent worship. The Nágas are water-spirits, and in worshipping them, the alternately beneficial and destructive power of the water is propitiated. That this water-worship became so prevalent among the agricultural population of India cannot be a matter of surprise. It goes undoubtedly back to a very remote age, as appears from its frequent mention in the ancient literature. That now-a-days it is chiefly found in the Hills is an instance of an ancient cult having been preserved in

* Stories of petty Rájás defying the power of the Muhammadan rulers of India are especially numerous and popular in the Panjáb Hills. That they are not altogether without foundation is proved by the successive rebellions of the Pathániya Rájás of Núrpúr.

the highlands, which in the plains has been swept away by more advanced forms of religion. But in ancient days it was certainly not restricted to the hills. We understand why Buddhist authors and sculptors were equally anxious to represent the Nága kings as converts and worshippers of the Buddha. It shows that in the early days of Buddhism the Nágas themselves had numerous devotees all over India.

Báski or Básak Nág is considered the chief deity of the Bhadraváh valley. His temple stands at Nagar, but he himself is supposed to dwell in the lake on the top of Mount Kamalás* (perhaps Skr. *Kamalásrya* = lotus seat) which is the object of a yearly pilgrimage. It is said that Báski originally resided in Kashmir, but persecuted by Garuda, the bird of Vishnu, fled to Bhadraváh and concealed himself in the mountain lake of Kamalás. This legend seems to allude to a time when Nága worship was superseded by Vishnuism, and withdrew to the more remote valleys of the Himálaya.

Another great *tírtha* of Bhadraváh is the mountain top which rises immediately to the south-west of the Padri pass, and is known by the name of Sona báim† (Skr. *Suvarna-vápt*, "the golden tank.") On this spot, so the story goes, there was once a wonderful tank built of golden bricks. A certain Brahman used to visit the place, mounted on his horse Panchkalyán, which name is said to indicate that it had five spots, one over each hoof and one on the forehead. Once the Brahman suffered himself to be persuaded by his wife to bring her some of the golden bricks, but when he came on the mountain top he found the golden tank covered under the snow, never to appear again.

To return to Báski Nág, it is believed that he has two brothers, Mehal Nág being the oldest and Swár Nág the youngest of the three. Now they decided that he who should see the sun first in the morning should be king of the valley. Their sister, the goddess Bhadrakálí, who liked Báski Nág best, managed—how the story does not tell—to conceal the sun from her two other brothers, and thus it happened that Báski, though not the oldest, became ruler of Bhadraváh. The shrine of Bhadrakálí, which stands at the back of that of Báski, and is supposed to be the oldest temple of Bhadraváh, contains an image of the Deví in the act of slaying an Asura. I feel inclined to see in her a personification of the thunderstorm. Not only would this account for her name "the blessed black one," and for her attributes trident, mace, tabor and cup, taken as symbols of thunder, lightning and rain, but it would also explain her close connection with the Nágas, her brothers, who, like her, are givers of rain and agents of storms. Finally, we understand how the Deví could conceal the sun, which was only visible to her favourite brother, whose abode is on the highest top of Bhadraváh. Taken for granted that popular legends, like the present, originate from the mind of reasonable beings, we may assume that, though seemingly absurd, they are susceptible of a reasonable interpretation. The same may be said with reference to the plastic representations of the objects of popular worship.

Between Thanála, at the foot of the Padri Pass, and Nagar there are three Nága temples. Two of these in the villages Bheja Uparlá (i. e., Upper Bheja, the lower village is called Bheja Jaklá) and Náltí are dedicated to Báski Nág, whereas the third one in the village Satingal belongs to a Sántan Nág. The youngest brother of Báski, called Svár Nág, who is much dreaded for his bad

* This lake marked on the survey map as Koond Kaplas is situated at an elevation of 14,241 feet.

† The Sonabai of the map, at an elevation of 12,418 feet. The word báim is commonly used in the Panjab Hills, and can, therefore, hardly be called a Dakkhini word. (cf. Platts' Hindustani Dictionary, i. v.).

temper, has a temple near Chintāh picturesquely situated in the midst of stately *deodār* trees. These Nāga shrines are of a very simple construction; they consist of a square cella built of layers of stones alternating with wooden beams, surrounded by a verandah and covered with a conical wooden roof. This type, which is peculiar to Devī temples also, must be very ancient, as Devī and Nāga worship undoubtedly represent the primitive cult of the Panjāb Hills. The *Sikhara* temples of stone, which are mostly connected with Siva or Vishnu worship, were most probably introduced from the plains together with those forms of religion. In Bhadravāh no such temples are found. The only Vaishnava temple of the valley has been recently built at Nagar in the mixed style which now-a-days seems to be fashionable for buildings of that kind.

The attendants of the Nāga shrines are a Brahman *pujāri* and a *chela*, a disciple, from Skr. *cheta*, who belongs to the agricultural caste of the Megs. The temple of Báski Nāg at Bhejá Uparlá has two *chelas*, one of which is a Meg and the other a *Thákur*. According to popular notions the *chela* is a more important personage than the *pujāri*: for it is he who at the time when rain is needed becomes possessed by the deity who is supposed to prophecy through his mouth. The state of feigned or real ecstasy in which such predictions are uttered is indicated by the word *náchná*, "to dance." The *chela* is usually very prudent in the wording of his prophecies, so that it never can be said that they have not come true. The same institution is found in connection with Devī worship.

श्री श्री राम जी सहाई

वियोरा नाम भद्रकाशी दूसरा नाम श्रीधा नगरी ॥ तीसरा नाम हस्तनापुरी ॥ लील श्रीकृष्ण जी दि वैसावली (१ वंशावली) भद्रवाहेदी लिखी श्रीराजेदी । प्रथम राजसी श्रीदेवीभद्रकालीजीदी श्रीवासदेवकी महीम परीतां कश्मीरा बिचा उठि भद्रवाह आए गरुडजी पिछे लगदे आए तां वासदेवजी भद्रवाह पुजे देवी भद्रकाली जी क्रिया किती अपनी राजसी बगसी अपने अस्थान उग्र वासदेवजी वुहले अपना अस्थ (स्थान) पिछे निता जे पटे लिखीन से प्रथम राजे वासदेवजीदे नाए से प्रमान अगे वेंस चलयो श्री राज जीवनाथ ॥ टिका सुमेघनाथ पांडवे जग देना ला तां पंजकल्यानी घोड़ा कुते नहि मिलया से घोड़ा राजे जीवनाथे पसय पांडव चड़ी आये शंखपद्म लड़ाई होई राजा जीवनाथ ॥ टिका सुमेघनाथ घर महल मोडे डुधानगरी ये घोड़ा लेई पांडवेद जग दिता पांडवेद जग संपूरण होवा तां राजसी पंज खिली रेहि पंजे राजसीये उग्र पंज राजे भेजे पुंडीर बेंसी अतर गोत्र श्री. राजा टिका धरोपाल भद्रकाशी १ दुठाई राज महिपाल विसोहली २ त्रिठाई हसनपाल भडू ३ चुठाई राजा लखनपाल कुलु पंजठाई राजा सुन्नपाल डिंगेभटले डिंगेभटले दा राजा मुसरमान होईगेया होर राजे अमानी रहे श्री राजा कलसपाल राजसी उपर बैठा दुठाई त्रिठाई चुठाई उने कि बंड ननोहते दिती श्री राजा इच्छापाल राजसी पुर बैठा दुठाई की बंड पिंगले दिति उस दे चुंचान राज रानसिंघ पाल घर बसकदेहेरे हेठ श्री राजा धर्मपाल राजसी दी पेदास होवे. उत विच किछ नहि खंदे थे। बने विच कुट कटे उसदा अन खाए तां होर ना राजसी दे. राजे जछु ना पाय राणी कांदनी राजा विक्रम पाल राजा विसंभर पाल दुठाई नारायन चंद उसदे नवरंगीये श्री राजा थानपाल दुठाई गुबिंदचंद उसंदे गुबिंदान त्रिठाई बालिभद्र चुठाई मीयां बगतु की टिक दिता राजा बगत पाल टिका धर्तपाल दुठाई रूपचंद की बंड दिती त्रिठाई कीमत चंद बंड चनोति काने धर्तपाले द टिका अभे पाल दुठाई जेचंद कीटली वले त्रिठाई कल्यानचंद अभय पाले दा टिका मेदनीपाल दुठाई मानकचंद गठे बाल मेदिनीपाले दा टि [का] राजा संमतपाल राजा संमतपाले दा टिका राजा फतेपाल दुठाई मीयां भगड़ चंद बडगाठे त्रिठाई मीयां भूप चंद चुठाई मीयां सिंगारचंद ईसदा मी [यां] कुंदनसिंघ रानि जंवाल दुई रानि जसरोटि फते पाले दे टिका राजा दियापाल मीये भूपचंद दि लाड़ि अथरबनु मीये पाहड़चंदे दी माता होर लाड़ि पठानि होर गीलोई होर चमियाल भगवानु मुलतानु मीये भूपचंदे दा मीयां पाहड़चंद होर चमीयाल अथरबनु सति होई चंद्रभागा उपर राजे संमत पाले दी दे [ई] सुरतु राजे अभेचंद की वियाही कांगडे देई दरसन राजे प्रियसिंघे की वियाही नूरपुर देई नगीनु राजे राजसिंघे की वियाही चंवे देई थोली जसरोटे वियाही भूपचंदे दी देई मीये भगड़ चंदे दी देई जमुवां वियाही राजा फते पाल मीयां भूपचंद चंवे पकी चौकी सुर्गवास होये राजा संमतपाल जमुवां पीर खुहे उपर सुरगवास होये राजा दियापाल दीनान [ग] री सुर्गवास होये मीयां पहाड़चंद अमृतसर सुर्गवास होये भद्रवाह मीये सहवे (सहेब ?) पहाड़चंदे तीकर असल रह ॥

TRANSLATION.

Om. [May] Śrī Rām-jī [be our] companion. The usual name [is] Bhadrakāśī*; the second name Audhānagarī; the third name Hasta (sti) nāpurī. By (?) the grace of Śrī Kṛṣṇa-jī the genealogical list of the Rājās of Bhadravāh (has been) written. First (was it) the kingdom of the goddess Bhadrakālī-jī Śrī Vāsdev † got into trouble (?) Then departing from Kashmir he came to Bhadravāh. Garud-jī came following him. Then Bāsdev-jī arrived in Bhadravāh. The goddess Bhadrakālī-jī took mercy (on him). She granted him her own kingdom. She seated Bāsdev-jī on her own place, and took her own place behind. Whatever charters are written, (they are written) in the name of the first Rājā Bāsdev-jī. From here begins the genealogy. Śrī-rājā Jobnāth. The heir apparent Meghnāth. The Pāndavas wanted to offer a sacrifice. Then the horse Panjkalyānī was found nowhere. That horse was with Rājā Jobnāth. The Pāndavas came marching [against him]. At Sankhpadar § there was a battle. Rājā Jobnāth (and) the heir apparent Meghnāth died (in their) palace (at Dughānagarī.) The horse was taken. The Pāndavas offered the sacrifice. The sacrifice of the Pāndavas was completed || Then the kingdom remained flourishing. Over five kingdoms there ruled five kings of the race of Pundīra ¶ of the Gotra of Atri. The eldest son of the Rājā Dhārī Pāl, (ruled) Bhadrakāśī, the second Rājā Mahi Pāl Basohli, the third Hasan Pāl Bharū, the fourth Lakhan Pāl Kulu the fifth Rājā Sun Pāl Dingebhatal.†† The Rājā of Dingebhatal became a Muhammadan. The other Rājās remained faithful to their religion. [The eldest son of Rājā Mahi Pāl (was) Kalas Pāl] Śrī Rājā Kalas Pāl obtained the kingdom, the second, the third, the fourth. To them Nanohete has been given as a share. Rājā Ichhā Pāl obtained the kingdom. To the second Pingal was given. His successor (?) was Rājā Rān (Ran) Singh Pāl. [His ?] house was beneath the temple of Bāsak. Rājā Dharm Pāl was born to the kingdom. He ate nothing but wild fruit in the woods. Rājās of other states did not find an opportunity.‡‡ Rānī Kāndanī Rājā Vikram Pāl. Rājā Visambhar Pāl, the second Nārāyan Chand. From him descend those of Navarang. Śrī Rājā Thān Pāl, the second Guvind (Govind) Chand. From him the Guvindan (?), the third Bālibhadra (Balibhadra), the fourth Mīyān Bagtu become heir apparent. Rājā Bagat Pāl, (his) eldest son Dhart Pāl, to the second Rūp Chand, a share was given; the third Kīmat Chand was in the possession of a share Chanoti. Dhart Pāl's eldest son (was) Abhe (Abhaya) Pāl, the second Je (Jaya) Chand of Kothli, the third Kalyān Chand. The eldest son of Abhay Pāl (was) Medinī Pāl, the second Mānak Chand of Gatha. The eldest son of Medinī Pāl (was) Sammat Pāl. The eldest son of Rājā Sammat Pāl (was) Rājā Fateh Pāl, the second Mīyān Jhagrā Chand of

* Evidently a reminiscence of the ancient name Bhadravakāśa, but under the influence of popular etymology changed to a name which somewhat resembles that of the sacred city of Benares.

† By the name Vāsdev or Bāsdev the Nāga king Vāsuki is often indicated.

‡ This clearly refers to the site of the Devī shrine at the back of the temple of Vāsuki. It also points to a tradition that originally the Nāga temple was dedicated to Bhadrakālī.

§ Some locality in the neighbourhood of Nagar.

|| It will be hardly necessary to remind the history of the horse-sacrifice (*asvamedha*) in the Mahābhārata, here alluded to.

¶ Perhaps a corruption of Pundarīka.

†† Of the five hill tracts mentioned, Bisohli, i. e., Basauli, is situated on the right bank of the Rāvī, west of Chamba and south of Bhadravāh, it is the ancient Ballāvar (Skr. Vallāpura), now included in the Jammu State. Barū is a petty Hill State between Basauli and Jammu cf. Forster's Travels, I, page 272.

‡‡ The meaning of this passage is obscure.

Bargátha, the third Míyán Bhúp Chand, the fourth Míyán Singár Chand. His (son?) was Míyán Kundan Singh; (his?) queen a princess of Jammú and one of Jasrotá. The eldest son of Fateh Pál was Rájá Diyá (Dayá) Pál. The wife of Míyán Bhúp Chand, Atharbanu (by name became) the mother of Páhar (Pahár) Chand. (His) other wives (were) a Pathániyá (princess) and a Giloi (?) (princess), besides the Chambá (princess) Bhagavánu, (and) Multánu (by name). (The son) of Míyán Bhúp Chand (was) Míyán Pahár Chand, and the Chamba (princess) Atharbanu became *sati* on the Chandrabhágá (i. e. the Chináb). The daughter of Rájá Sammat Pál, Súratu by name, married Rájá Abhe (Abhaya) Chand of Kángará, [his (Sammat Pál's)] daughter Darsanu married Rájá Prithví Singh of Núrpúr, (his) daughter Nagínu married Rájá Ráj Singh of Chambá, (and his) daughter Thole (?) married at Jasrotá. Bhúp Chand's daughter (and) Míyán Jhagrá Chand's daughter married at Jammú. Rájá Fateh Pál (and) Míyán Bhúp Chand died (*literally*, went to heaven) at Chambá in the Pakkí Chaukí. Rájá Sammat Pál died at Jammú on the Pír kuhu. Rájá Diyá Pál died at Dínánagar. Míyán Pahár Chand died at Amritsar. (Their) rule over Bhadraváh lasted up to Míyán Sáhíb Pahár Chand.

* Abhay Chand Katoch, A. D. 1747—1761. A. S. R., V. 152.

† Prithví Singh Pathániya, A. D. 1735—1770. A. S. R., XIV, 118.

‡ Pakkí Chaukí is the name by which the old palace in Chambá is known. Possibly Fateh Pál and his brother died there as prisoners.

15.—Tile mosaics on the Lahore Palace.*

That peculiar tile decoration which is known as *kāshī* work is nowhere in India better represented than at Lahore. The most notable instances are the mosque of Wazīr Khān in the city and that of Dhāl Angā near the Railway Station, the Chauburji on the Multan road, and the Gulābī Bāgh Gateway on the road to Shālimār. These buildings were all erected during Shāh Jahān's reign, when this art attained its highest perfection. The causes of the prevalence of *kāshī* work at Lahore are the absence of stone in the alluvial plains of the Punjab (*kāshī* being the favourite decoration of brick buildings), and the situation of that city in the north of India, exposed to foreign influence. For it is generally supposed that *kāshī* work was introduced in India from Persia by the Mughals, as it is not found on pre-Mughal buildings.† It is of interest to note that both Asaf Khān and, 'Alī Mardān Khān, who were the chief agents of the Imperial structures at Lahore, were Persians.

The most extensive and the most varied instance of this decoration is found on the west and north walls of the Lahore Palace, where a surface of some 8,000 square yards has been ornamented with *kāshī* panels. What makes this work still more remarkable is the circumstance that here not only geometrical or foliated designs are found, but on a great number of the panels living beings are represented, contrary to the tenets of the Muhammadan religion. This, as far as I know, is found nowhere else in Indian tile mosaics. In Persia *kāshī* work with figured designs occurs, *e. g.*, on one of the city gates of Qazwīn, decorated with a tile mosaic, which represents Rustam slaying the evil spirits.‡

As to the date of the tile work on the Lahore Palace no definite information is available. The earliest mention which can refer to it is by Thevenot|| who visited Lahore in 1666. "The Castle" he says, "remains still, for it is strongly built: heretofore, it had three gates on the side of the town, and nine towards the country, and the King's Palace within it, hath not as yet lost all its beauty. There are a great many Pictures upon the walls which represent the Actions of the Great Moguls, their forefathers, that are pompously painted there; and on one Gate there is a Crucifix, and the Picture of the Virgin on another, but I believe these two pieces of Devotion were only put there by the Hypocrisie of the King Gehanguir, who pretended a kindness for the Christian Religion to flatter the Portuguese."

It is true that an earlier author, Thomas Herbert,¶ who visited Lahore in 1626, in his description of the palace makes mention of pictures on the

* The copying of a series of 116 of these tile-mosaics was undertaken three years ago. At present 26 coloured drawings have been finished.

† Vide J. L. Kipling in *Journal of Indian Art and Industry*, July 1887, No. 19, and F. H. Andrews, *Ibidem*, Vol. X, July 1903, No. 83.

‡ Edmund W. Smith. *Moghul colour decoration of Agra*. Allahabad, 1901, page 2.

§ F. M. Knobel. *Perzische Schetsen*, Amsterdam, 1903, page 43.

|| The Travels of Monsieur de Thevenot into the Levant, London, 1697, Part III, page 60.

¶ Thomas Herbert. *Some years travels into divers parts of Asia and Afrique*. London, 1638, page 68, quoted by Muhammad Latif, Lahore, page 119, from a later edition.

wall. But this must refer to frescoes on one of the buildings in the Fort which are no longer in existence. At least nothing of the "sundry stories and past times" which Herbert enumerates will be found on the present tile-mosaics. The images of the Crucifix and the Virgin, which are specially mentioned by both authors, have likewise disappeared. Bernier and Tavernier are very brief on Lahore, though the former stayed there for two months.* Of later travellers, I find the following note by Moorcroft†:—"The palace within this enclosure, called the Saman Burj, which is of many stories, is entirely faced with a kind of porcelain enamel on which processions and combats of men and animals are depicted. Many of these are as perfect as when first placed in the wall." Honigberger,‡ the Austrian physician in the service of Ranjit Singh, says in his description of the Lahore Fort that it "is decorated with a variety of different colored stones (*sic.*), too minute to be represented on a plate."

In indigenous sources no mention is made of the tile decoration on the Lahore Palace, but it is evident from them that the north wall, or at least the eastern portion of it, was built by Jahángir, whereas the Sháh Burj, now known as Saman Burj, was added by Sháhjahán.§ There is accordingly reason to assume that the tile-mosaics belong to different dates, which would well agree with the marked difference in their style and in the state of their preservation. On the north wall most of the panels are greatly decayed, and have lost their colour. Only a few, *e. g.*, the beautiful dragons under the Barí Khwábghá are entire. On the Sháh Burj and on the west wall nearly all the mosaics are in an excellent state of preservation, except where they have been injured by bullets at the time when the Fort was bombarded by Maharájá Sher Singh (January 1841). The colours have lost nothing of their brightness, and one can well imagine the brilliant effect which the wall must have produced at the time when the Rávi still flowed along its foot. As to the difference in style one has only to compare the flying figures (*paris*) which fill the spandrels under Jahángir's Quadrangle, and those which decorate the Sháh Burj. The former are weak in outline and of a greyish hue; the latter are perfect both in colour and line. On the north wall there is a series of standing figures in various posture and attire, among which I believe to recognise a Firingí. On the west wall there is a succession of panels with camels, dromedaries, elephants and horses, which, as they approach the Háthí Paul (Elephant Gate), reach their highest perfection. Several of these relate to the well-known recreation of the Mughal court--the elephant fight. It will be my object, by a comparison with the information derived from literary documents, to demonstrate that, apart from their artistic value, the Lahore mosaics possess historic interest, also as illustrative of the court life of the Mughal emperors.

ELEPHANT FIGHTS.

It does not appear that elephant fights as an entertainment were known in pre-Muhammadan times, nor in the first period of Muhammadan rule. So much is certain that under the Mughal Emperors they made one of the chief amusements of the court. Repeated mention is made of elephant fights at

* Bernier, *Voyages*, Amsterdam, 1699, II, page 256. Tavernier, *Les Six Voyages*, etc., Paris, 1678, II, page 64.

† Moorcroft, *Travels*, etc., London, 1841, I, page 104.

‡ J. M. Honigberger. *Thirty-five years in the East*. London, 1852, I, page 198.

§ I may refer to an investigation regarding the date of the different buildings in the Lahore Fort by my late Assistant, Maulawi Núr Bakhsh, M. A., the results of which will appear in the Annual Report of the Archaeological Survey.

Agra, Dehli, Haidarabad, Lahore and Lucknow.* In Agra and Delhi their scene was the low ground between the river Jamná and the royal palace, so that the emperor might see the spectacle from his *jharoká*.† For unlike the circenses of ancient Rome, such spectacles were held to please the emperor and not the populace. There was another reason why a spot near the river was chosen. When the elephants, roused to fury, were to be separated, the only means of appeasing them was to drive them into the water.

Bernier‡ gives us the following vivid description of an elephant fight which he must often have witnessed during his stay at the Mughal court:—“A wall of earth is raised three or four feet wide and five or six high. The two ponderous beasts meet one another face to face, on opposite sides of the wall, each having a couple of riders, that the place of the man who sits on the shoulders, for the purpose of guiding the elephant with a large iron hook, may immediately be supplied if he should be thrown down. The riders animate the elephants either by soothing words, or by chiding them as cowards, and urge them on with their heels, until the poor creatures approach the wall and are brought to the attack. The shock is tremendous, and it appears surprising that they ever survive the dreadful wounds and blows inflicted with their teeth, their heads, and their trunks. There are frequent pauses during the fight; it is suspended and renewed; and the mud wall being at length thrown down, the stronger or more courageous elephant passes on and attacks his opponent, and putting him to flight, pursues and fastens upon him with so much obstinacy, that the animals can be separated only by means of *cherkys*§ or fireworks, which are made to explode between them; for they are naturally timid, and have a particular dread of fire, which is the reason why elephants have been used with so very little advantage in armies since the use of firearms. The boldest come from Ceylon, but none are employed in war which have not been regularly trained and accustomed for years to the discharge of muskets close to their heads, and the bursting of crackers between their legs.

The fight of these noble creatures is attended with much cruelty. It frequently happens that some of the riders are trodden under foot, and killed on the spot, the elephant having always cunning enough to feel the importance of dismounting the rider of his adversary, whom he therefore endeavours to strike down with his trunk. So imminent is the danger considered that on the day of combat the unhappy men take the same formal leave of their wives and children as if condemned to death. They are somewhat consoled by the reflection that if their lives should be preserved, and the king be pleased with their conduct, not only will their pay be augmented, but a sack of Peyssas (equal to fifty francs) will be presented to them the moment they alight from the elephant.

They have also the satisfaction of knowing that in the event of their death the pay will be continued to their widows, and that their sons will be appointed to the same situation. The mischief with which this amusement is attended does not always terminate with the death of the rider: it often happens that some of the spectators are knocked down and trampled upon by the elephants, or by the crowd; for the rush is terrible when, to avoid the

* Bernier, *Voyages*, II, page 10. Constable's edition, page 242. Tavernier, *Les six voyages*, Paris, 1678, II, page 72. English translation, London, 1684, Part II, page 48. Thevenot. *Travels*, English translation, London, 1687, Part III, page 95.

† “At noon he (*i.e.*, Jahángír) returns thither (*i.e.* to the *jharoka* window) and sits some hours to see the fight of elephants and wild beasts.” Sir Thomas Roe. *Travels*, London 1873, page 20.

‡ Bernier's *Travels*. (Constable, 1891), page 276.

§ *Charlki* or wheel, catherine wheels on the end of a stick, a common firework in Northern India at the present day.

infuriated combatants, men and horses in confusion take to flight. The second time I witnessed this exhibition I owed my safety entirely to the goodness of my horse and the exertions of my two servants."

Bernier's concluding remark is well exemplified by a passage from the *Bádsháh Námá*,* in which a youthful exploit of Aurangzeb is related. On the 29th Zu-l-qá'dah, A. H. 1042 (12th March, A. D. 1633) an elephant fight took place at Agra by order of Sháh Jahán. The Emperor himself and his sons, Dára Shikoh, Sháh Shujá, and Aurangzeb, who was then fifteen years of age, witnessed the spectacle on horseback. Then it happened that one of the two elephants, Sidhkar by name, having been separated from its adversary, turned round and charged the horsemen. The prince did not evade the attack, but struck the elephant with his spear. This only infuriated the animal which no fireworks could stop. Aurangzeb's horse was thrown down, but he rose to his feet, ready to draw his sword. Sháh Shujá tried to come to the rescue, but a *charkhi* hits his horse, that rears and throws him off. At this moment the other elephant, Súrat Sundar, renews the attack, with the result that its adversary takes to flight, and Aurangzeb is saved. The Emperor, it is said, was very much pleased with the valour shown by his son on this occasion, and his praise was sung by the court poets in Persian eulogies.†

It seems that under the later Mughals elephant fights fell into disuse owing to the poverty of the court. Mention is made of one held at Agra on the 8th August 1712 in the reign of Jahándár Sháh.‡ The custom was revived by the Nawabs of Oudh. Bishop Heber§ on his visit to Lucknow in October 1824, notes: "I had the usual compliment paid me of an offer to have a fight of animals under my window at breakfast, which I declined. It is a sight that religious persons among the Musalmans themselves condemn as inhuman, and I did not want to be reckoned less merciful to animals than their own Moullahs. Nor was the king, who is himself pretty well tired of such sights, displeased, I found, that his elephants and rams had a holiday."

* *Bádsháh Námá*, Vol. I pages 493—495.

† Two years ago Maulawi Núr Bakhsh obtained at Dehli a Persian MS. containing one of these poems.

‡ Valentyn. *Oud-en Nieuw Oost-Indien*. Amsterdam, 1726, Vol. IV, Part II, page 299.

§ R. Heber. *Narrative of a journey through the Upper Provinces of India*. London, 1828, Vol. II, page 74.

16—*Shálimár Bágh at Delhi.*

It is not generally known that, besides those at Lahore and in Kashmir there exist in several more places of Northern India gardens of this name, which all may boast of historical associations of some interest. During the Muhammadan period the name, the origin of which is unknown,* was generally applied to terraced gardens laid out symmetrically, with square plots of fragrant shrubs and fruit trees, intersected by straight paved paths and canals, and decorated with white pavilions and square tanks, the whole being surrounded by a battlemented wall, with ornamental gates and kiosks.

Delhi also has its *Shálimár Bágh*, constructed like that of Lahore in the reign of *Sháh Jahán*, and once not less famous, but now hardly known even to the inhabitants of that city. It is situated about a mile north-west of *Bádli Sarái*, a hamlet on the Grand Trunk Road, some six miles from the city, in the direction of *Karnál*. According to *Sayyid Ahmad*† it was also known as *Sháh Jahání Bágh*. It appears, however, that, strictly speaking, it was not *Sháh Jahán* himself who founded the garden, but one of his wives, *A'azzu-n-nisá*, known as *Bibí Akbarábádí*, after whom it was named *A'azzábád*. This is evident from an interesting passage by a contemporaneous historian,§ which was pointed out to me by my late Assistant, *Maulawi Núr Bakhsh*, M. A. Here it is said that the garden founded by *Akbarábádí* near *Sarái Bádli*, at a distance of two kos and a half from the Fort, was visited by the Emperor in *Zu-l-hijjah* 1060, A. H., i. e., September 1650. After the usual high-flown eulogy the author gives a description, of which the following is a translation by *Maulawi Núr Bakhsh* :—

“ This favourite garden, with its lofty buildings, was made square, 300 by 300 *gaz*. The ground of its two upper terraces, which is nearly three *gaz* above the level of the lower terrace, has pleasant buildings. In the true centre of each terrace, which is 300 *gaz* long, a canal, eight *gaz* broad, flows. The water of this canal runs in and round each building in the breadth of two *gaz*, more or less, in some places according to its dimensions, and falls in reservoirs in the shape of a cascade. The large tanks, rows of pearl-showering fountains, and domed buildings are similar to (those in) both the large gardens of Lahore and Kashmir, except a reservoir, in the second terrace, 22 *gaz* long and 18 *gaz* broad, with marvellously adorned halls (*aiwán*) on its four sides and pavilions (*chaukhandí*)

* It will be unnecessary to reproduce the numerous whimsical etymologies existing, among which that deriving *Shálimár* from Sanskrit *sála* (hall) and *mára* (cupid) is probably most widely spread.

† *Ásáru-s-sanádíd*. (Lucknow, 1895), part I, page 98.

‡ The same lady was the foundress of a fine mosque, named *Masjid-i-Akbarábádí*, situated at the north end of the *Faiz Bazár*, which connects the Delhi Gate of the fort with the Delhi Gate of the city. It was completed in *Ramazán* 1060 A. H. (December 1650) at a cost of Rs. 1,50,000, and existed till after the Mutiny. cf. *Ásáru-s-sanádíd*, part III, page 18.

§ *Muhammad Sálíh*. *Amal-i-Sálíh* (or *Sháh Jahán Námá*) MS. Public Library, Lahore, Folio 517.

on its two sides, similar to the tank of Māchchhi Bhavan* and except another octagonal reservoir, with a diameter of 40 *gaz*, and each of its sides 17 *gaz*, with twenty-one fountains, an exact imitation of the spring of Shāhābād, † the water of which, flowing through the third terrace, discharges into a tank 245 *gaz* long and 160 *gaz* broad, constructed outside the garden. In short, it was finished in the course of four years, at a cost of two *lakhs* of rupees."

If we compare this description with the extant remains of the Shālimār Bāgh, there can be little doubt that this was the garden referred to by Muhammad Sālih. We must, however, admit that his figures are approximate, and that in his account some inaccuracies have crept in. The actual remains cover two squares each of 800 feet in both directions. Possibly a third square of similar dimensions existed adjoining the lower northernmost terrace. Now we find the garden described as one square of 300 *gaz*, but evidently the author here expresses himself inaccurately. For both the Shālimār Bāgh at Lahore and that of Kashmir, after the model of which the Delhi garden is said to have been made, are oblong in shape. The dimension which he gives agrees closely with that of one square, and we may therefore assume that he gave the shape and dimensions of one terrace for that of the whole garden. This is the more probable as a little later on he mentions 300 *gaz* as the length of one terrace. The canals running through the middle of each terrace can still be traced. They are 17½ feet broad, which is a little less than the 8 *gaz* of the historian. As a peculiarity of this garden the author mentions two tanks in the second terrace, one oblong and the other octagonal. Now these two tanks still exist, and their dimensions correspond exactly with those of the description. This circumstance, I believe, is a convincing proof of the identity of the Shālimār garden with that described by Muhammad Sālih. The water he says flowed from the octagonal tank through the third terrace. From this the existence of a third lower square may be inferred. The octagonal tank consequently occupied the middle of the whole garden.

Owing to its being an imitation of the Shālimār Bāgh at Lahore and Kashmir, it is natural that the Delhi garden became known by the same name. That this happened very shortly after its foundation appears from the fact that both Thevenot and Bernier mention it as such. ‡ The latter says: "D'un autre côté (*viz.*, than the Qutb) à deux ou trois lieues de la Ville, on voit une Maison de Plaisance des Rois qui s'appelle Chah-limar, c'est véritablement une belle et Royale Maison, mais n'allez pas penser que ce soit quelque chose d'approchant d'un Fontainebleau, d'un Saint Germain, ou d'un Versailles; sans nous flatter, ce n'en est seulement pas l'ombre."

Further on the same author§ relates how Aurangzeb departed from Delhi on the 6th December 1664, made his first halt in the Shālimār Bāgh, where he stayed six days in order to enable every one to make the necessary

* A square in the Agra Fort is known by that name. At present it does not contain any tank, but, judging from its designation, it seems probable that originally it had one. Another possibility is that the author refers to the well-known spring of Bavan (Skr. *Matsyabhavana*) in Kashmir. *cf.* Stein. *Ancient Geography*, pages 176-177. This is the more likely, as a little further on he mentions another famous spring in that country.

† Shāhābād is the name of a *parganā* in Kashmir, in which, near the village of Vernāg, the famous spring of Nilanāga, the chief source of the Vyath or Jehlam river, is found. It seems therefore that the author refers to this fountain, which was provided with a stone enclosure by Jahāngir. But it should be noted that its spring basin (*kuṇḍa*) is round, not octagonal in shape. *Cf.* Stein, *Ancient Geography*, page 97, Rājat. I, 28.

‡ Thevenot. *Travels*, London, 1687, Part III, page 48. Bernier, *Voyages*, Amsterdam, 1699. Tome, II, page 75 (Constable's English translation, page 283.)

§ *Ibidem*, T., II, page 207 (Constable, page 351.)

preparations for a journey which would take one year and-a-half. To Aurangzeb the garden must have possessed a great fascination as the place where he was provisionally crowned as Emperor of Hindústán on the first of Zu-l-qa'dah 1068 A. H., corresponding with the 1st of May 1658 A. D.* The formal coronation took place later on in the Delhi Fort. Not less closely is the Shálimár Bâgh of Delhi connected with the downfall of the Mughal Empire, as we find Nádir Sháh encamped here en route to Delhi from Karnál on the 7th of Zu-l-hijjah, 1151 A. H., corresponding with the 13th December 1738 A. D.†

An interesting, but, as regards historical details, unreliable account of the Shálimár Bâgh, as it presented itself in 1793 in the reign of Sháh Alam, is given by Lieutenant W. Franklin.‡ “These gardens,” he says, “made by the Emperor Sháh Jahán were begun in the fourth year of his reign, and finished in the thirteenth, on which occasion, according to Colonel Dow, the Emperor gave a grand festival to his court.§ These gardens were laid out with admirable taste, and cost the enormous sum of a million sterling: at present their appearance does not give reason to suppose such an immense sum has been laid out upon them; but a great part of the most valuable and costly materials have been carried away. The entrance to them is through a gateway of brick, and a canal lined with stone, having walks on each side with a brick pavement, leads up to the *Diwán Khánah*, or hall of audience, the greater part of which is now fallen down: from thence by a noble canal, having a fountain in the centre, you proceed to the apartments of the *Haram*, which embrace a large extent of ground. In the front is an *Ivan* or open hall, with adjoining apartments, the interior of which are decorated with a beautiful border of white and gold painting, upon a ground of the finest chunam. At the upper end of this *Ivan* was formerly a marble throne, raised about three feet from the ground, all of which is removed. On each side of this *Ivan*, enclosed by high walls, are the apartments of the *Haram*, some of which are built of red stone, and some of the brick faced with fine chunam, and decorated with paintings of flowers of various patterns. All these apartments have winding passages, which communicate with each other, and the gardens adjoining by private doors. The extent of Shálimár does not appear to have been large. I suppose the gardens altogether are not above a mile in circumference. A high brick wall runs around the whole, which is destroyed in many parts of it, and the extremities are flanked with octagon pavilions of red stone. The gardens still abound with trees of a very large size, and are very old. The prospect to the southward of Shálimár, towards Delhi, as far as the eye can reach, is covered with the remains of extensive gardens, pavilions, mosques and burying-places, all desolate and in ruins. The environs of this once magnificent and celebrated city appear now nothing more than a shapeless heap of ruins; and the country round about is equally forlorn.”

After 1803 the gardens were for a time used by the British Resident as a summer retreat, as seems to have still been the case at the time of Captain Von Orlich's visit.¶ But unfortunately this did not prevent their further

* Sir H. M. Elliot. History of India, VII, page 229, speaks of “the garden of Ághar-ábád, now called Shálimár.” Evidently he has misread اغراباد for ازراباد A Dow. History of Hindustan, III, page 276, has correctly “the garden of Azab-ád.”

† James Frazer. History of Nadir Shah, London, 1742, page 178.

‡ Asiatic Researches, Volume IV, page 430.

§ These particulars do not agree with the information supplied by Muhammad Sálîh. The fact is that the author, or rather Colonel Dow, whom he follows, has strangely confounded details regarding the Táí Mahal with the history of the Shálimár Bâgh at Delhi.

¶ Travels in India, London, 1845, Volume II, page 16.

deterioration. Bishop Heber,* who was at Delhi about New Year, 1825, remarks :—

“The Shelimar gardens, extolled in Lalla Rookh, are completely gone to decay.” According to Fergusson† the close vicinity of the Civil Station would account for the ancient buildings having disappeared so rapidly.

The garden being *ta'ayul-i-shāhī*, i. e., a royal appanage of the kings of Delhi, was confiscated and sold after the Mutiny. It consists at present of four parts, two of which still have the appearance of a garden, and the rest have been turned into land for cultivation. “The depressions of the three principal tanks, and the long water channel connecting these lie outside a fine grove of mango trees, which still shades the highest pool, overgrown by lotus, and forming a picturesque bit; and a half ruined summer-house, called the Shish Mahal, stands at the south-west corner of the garden.”‡

Thus we can follow step by step the decline and ruin of what once must have been one of the ornaments of the capital of Hindústán. It will hardly take a century more, and the little that still remains of the Shālimār Bāgh of Delhi will have disappeared without leaving a trace.

* Narrative of a Journey through the Upper Provinces of India. London, 1828, Volume II, page 306.

† History of Indian and Eastern Architecture. London, 1899, page 500.

‡ H. C. Fanshawe. Delhi : Past and Present. London, 1902, page 60.